

Bridgewater ex dono Abrahami Pa:

THE
ORIGINALL
OF IDOLATRIES:
OR,
THE BIRTH
OF HERESIES:

A true, Sincere, and exact description of all such SACRED SIGNES, SACRIFICES, and SACRAMENTS as haue been instituted and ordained of GOD since ADAM;

With the true source and liuely Anatomy of the Sacrifice of the Masse.

First faithfully gathered out of sundry Greeke and Latine Authors, as also out of diuers learned Fathers;

By that famous and learned ISAAC CASAVBON, and by him Published in French, for the good of Gods Church: And now translated into English for the benefit of this Monarchy;

By ABRAHAM DARCIE.

LONDON

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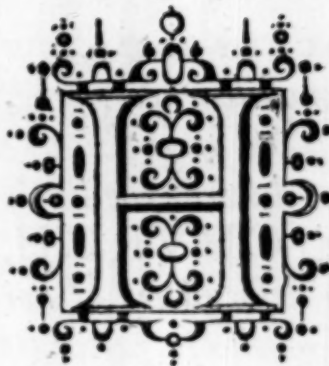


TO THE HIGH AND MIGHTY CHARLES

PRINCE of WALES, &c.

Heire Apparant to the incomparable
Monarchies of GREAT BRITAIN, &c.

Most mighty PRINCE,



EAVEN

turning all the Eminent
DANGERS and
PERILS, of your
HIGHNES *fa-*
mous TRAVELL to a

A 2

streng-

THE EPISTLE

strengthening and Confirmation of your
HEROICALL and Magnanimous
SPIRIT, happily returned your **HIGH-**
NES to your owne proper Soyle with
all true Hearts, ioyfull CRIES, and in-
expressible ACCLAMATIONS of your loy-
all Subiects, who (with the rest of GODS
people) are euer bound to yeeld Thankes
unto the LORD; in solemnizing that blest
SVNDAY whereon your **HIGH-**
NES landed:

I am bold at this your ioyfull Returne, to
present to your PRINCELY view, This
Excellent, sincere, and most learned worke,
which may serue for a true and bright MIR-
ROR, wherein cleerely to discerne the linely
Portraiture of the true CHVRCH,
by the foule and odious deformities of her
OPPOSITE. A Treatise so faithfull
and

DEDICATORY.

and rare, that it will absolutely resolve many doubts which undoubtedly haue beene discussed in your HIGHNES hearing; and poynt out, as it were, with a diuine finger, the vncleane Puddle and Sinke, from which all moderne Impurities in GODS SERVICE tooke apparant Originall. It was first Published in French, and now by my willing indeauors exprest in English, out of a poore Strangers zeale, and desire herein to make knowne to your HIGHNES the inward loyall affection of my heart, wholly deuoted to the humble obseruance of your High, and most deseruing Titles, and Illustrious dignities: Resolving euer both in life and death, constantly to perseuer

Your HIGHNES most

Humble and deuoted prostitute,

A. B. DARGIE.

A TRES-PVISSANT PRINCE CHARLES

CONTE DE CHESTER, &c. FILZ VNIQUE DV ROY.

CHARLES STUART

ANAGRAM.

CHAST STAR RVLE long,
on your Illustr'ous Name,
HEAV'N pleasing PRINCE,
Accept this ANAGRAM.
T HOME, in FORREIGNE PARTS,
at SEA, on LAND
ARE you haue STOOD; So may
you euer stand,
O fright pale DANGER, checke
SINNES Surging SEAS,
INNE that doth houely seeke
the SOVLES diseas;
He various Changes of your
FAMES bright STORY;
NGELS protect for that
IMMORTAL GLORY:
Ich glittering STAR-LIGHT,
(Sempiternall Sence
Auisht at sight) of GODS
Omnipotence:
Nder whose SACRED Sempitern
Defence,
Ong liue CHAST STAR, on
Earth, to RVLE and shine
Ternally in HEAV'N,
a Star DIVINE.

PRINCE DE GALLES DVC DE CORNVALL, YORKE, ET

ALBANI, MARQUIS DORMONT,

I N
**PERPETVALL
HONOR AND IM-
MORTALL FAME OF THE RIGHT**
Honourable, most pious, Religious, and truly Noble,
the **LORDS** of the Magnificent Court
of the most Gracious and Noble **PRINCE**
OF GREAT BRITTAINE.

SIR THOMAS HOWARD Viscount ANDIVER
Master of the Horse to our Gracious **PRINCE.**

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Chamberlaine to the **PRINCE'S** Highnes.

SPENCER Lord COMPTON Master of the
Robes to his Highnesse.

JOHN Lord VAGHAN, Contrôler of his
Highnes, Illustrious and Honourable Household.

And to the right generous, and most vertuous

SIR ROBERT CARR Master of his Highnes Priuie Purse,
One of the Gentlemen of the **PRINCE'S** Bed-Chamber.

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SIR EDMOND VARNEY. SIR WILLIAM HOWARD.

SIR RICHARD WINN. SIR WILLIAM CROFTS.

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M^r. FRANCIS CARIE.

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M^r. THOMAS CARIE.

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M^r. ARCHIBALD PITCHERNE. M^r. ENDIMION PORTER.

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Groomes of his Highnes Bed-Chamber.

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Gentlemen Vlhers dayly Wayter.

M^r. HUMPHREY DETICKE,

Gentleman Vlhert Quarter Wayter.

M^r. JAMES ELIOT, M^r. PHILIP PROGER,

M^r. JOHN PORTVIS,

Groomes of the Priuy Chamber.

M^r. THOMAS GERMAN,

Page to his Highnes.

And to the most learned and pious, M^r. Doctor MAYNE, And M^r.
Doctor WREN, Chaplaines to the Highnes of Prince CHARLES.

Most worthy Patrons of HONOUR, patternes of
VERTVE, and Noble Louers of LEARNING
and good endeouours.

ABRAHAM DARCIE presents to their iudicious views, this Excellent
Workes by him Translated for their Honorable vse. Wishing to their Religious
sekes, with the rest of the Nobles and worthy seruants of his Highnesse
that were in SPAIN with our PRINCE, all externall,
internall, and eternall happines in the holy Trinity.

THE HONOR

AND DIGNITY OF THE

GOVERNMENT

OF THE UNITED STATES

OF AMERICA

IN THE

EXECUTIVE DEPARTMENT

OF THE

OFFICE OF THE

SECRETARY OF WAR

OF THE

DEPARTMENT OF THE ARMY

OF THE

UNITED STATES

OF AMERICA

IN THE

EXECUTIVE DEPARTMENT

OF THE

OFFICE OF THE

SECRETARY OF WAR

OF THE

DEPARTMENT OF THE ARMY

OF THE

UNITED STATES

OF AMERICA

T O
THE HONOR
AND VSE OF THE
 MOST ILLVSTRIOVS,
 GEORGE, Duke of *Buckingham*, his Grace:

And to the Right Honourable

The Earle of *Arran*, Son
 to the Marquis *Hamilton*.

WILLIAM Earle of
Denbigh, &c.

HENRY Viscount *Roch-*
ford, &c.

Sir HENRY RICH, Ba-
 ron of *Kensington*.

Sir DUDLEY NORTH.

Sir GEORGE GORING.

JAMES Earle of *Carlile*,
 Viscount *Doncaster* &c.

THOMAS Viscount *An-*
deuer, &c.

SPENCER Lord *Compton*.

ROBERT Lord *Digbigh*.

Sir ROBERT CARR.

Sir JOHN NORTH.

Sir WILLIAM CROFT.

Sir FRANCIS COTTINGTON.

Sir EDWARD VARNEY.

With the rest of the Noble Peeres and worthy Gen-
 tlemen of GREAT BRITAIN, that were in SPAIN, to
 Attend on the Most Mighty and Gracious Prince
 CHARLES, our incomparable Prince.

ABRAHAM DARCIE humbly presents the Translation of this excellent and rare
 Werke to their Honorable censure; wishing to their Noble, Religious and Ver-
 tuous Persons all increase of true HONOR in this WORLD, and in HEAVEN
 infinity of those incomprehensible FELICITIES, and eternall
 ioyes allotted to Christs Elect.



MOST ILLVSTRIOVS,
RIGHT HONORABLE,
RIGHT WORTHY,



O HONORS can bee comparable to those, which GOD most graciously returns vpon them, who constantly in this WORLD, aduance the true HONOR of his NAME, and confidently maintaine, against all oppositions, his sacred Verity and Truth. This famous MONARCHY hath alwayes, as vpon so many firme and Noble Pillars, committed the earthly foundation of GODS Church and flocke, to the Religious care and Honourable supportations of her Noble Peeres, out of which number, you are such Patrons, as haue euer manifested a rare and confident protection of GODS vnspotted Religion and Worship: but in your late HONORABLE employments in foraine parts, vnder our Illustrious PRINCE, they haue receiued a more apparent testimony of your true HEARTS RELIGION and ZEALE, when sojourning for a time, (as one may say) in the very Tents of KEDAR, and beholding with your bodily eyes, many superstitious Idolatries, you yet retained

The Gratulatory Epistle.

tained firme and vnshaken, the treasure of a sincere faith, and inuiolable conscience, hauing conueniently

—L'OEUIL AV GVET,

the eye at his sight-hole, (as our French Prouerbe termes it) the better to discerne of all obiects, and with the surer ayme, to leuell all your Honourable Actions, and worthy designs.

There is no doubt but your Noble selues mette with many Oppositions and Encounters, by way of discussion and Argument: But the Scripture being a Test & quadrant, by which they are not willing to trie, or square their proceedings, Learned C A S A V B O N hath made a diligent search & Inquisition of their owne Registers, and Records, and chiefly out of the Volumes of the Commentaries of E L A S O P O L I T A N, whereas by the direction of a Diuine hand, may be found out the Birth and Originall of all adulterous and strange Adoration, from the first A D A M, to these our later times, but especially the Sacrifice of the R O M A N E M A S S E, is here most learnedly delineated to true life, from the cradle and infancie thereof, till now that it hath made so great and perillous a progression.

The A V T H O R S are nominated the seuerall parcels set downe, as they were in seuerall A G E S annexed, the perspicuous difference betwixt it, and the infallible forme of the Apostolicall, and Primitiue C H R I S T I A N worship is explained, with whatsoeuer else that meere H Y M A N E T R A D I T I O N & I N V E N T I O N hath vniustly vsurped, ouer Orthodoxall, and vnspotted true seruice in the C H V R C H O F G O D. So as clearly discerning the Scandals, the Scandalizers likewise are as plainly reuealed, and this Christian

Domus deuisa in se: Out of my humble and dutifull affection,

The Gratulatory Epistle.

I could not but commend this excellent Treatise, to your Honourable viewes, and learned censure, the which I haue studiously expressed in the English Tongue, principally to manifest vnto all your Lorships, my seruiceable and grateful heart, both to euery one of your Honours in particular, as also to this happy Kingdome in generall, to whose bounties and protection I stand deeply obliged; and as he, whose thoughts haue no higher scopes nor ayme, then iustly to bee reputed.

YOVR GRACE,

YOVR HONORS,

and YOVR WORTHINES,

Most faithfull, and humbly deuoted,

ABRAHAM DARCIE.



THE AVTHORS EPISTLE TO THE READER.

Most courteous Reader,



Considering the Controuersies and bloody hatred grown betwixt those (who professe themselves Christians) about Religion, for they aspiring to retaine these vaine superstitions proceeding from their predecessors: and many also not contented, do inuent new Sects, Schismes and Heresies: Others (least in number) diuinely inspired, and of God ellected, desire to extirpate the Darknesse of Ignorance, thereby to cause resplendently to shine, the Light, and claritie of Truth: But it seemes, that the most dangerous Poyson that Satan vseth to en-toxicate men with the Venym of sedition, and cruell contention and hatred, deriues chiefly from the Masse, disguised with some good meaning, masked and couered (peraduenture) with a good intention. And although that many heretofore haue by sundry faithfull descriptions endenoured to discouer to the World the deceitfulnes, error, and blindnesse thereof, yet could they not preuaile, nor giue light to their duskish and heavy sight.

Therefore now, without any passion, I haue faithfullly extracted, and liuely drawne out, from the Volumes of ELASOPOLITAN'S COMMENTARIES: (It is a large & faithfull description; whereof the second Volume treates of the Constitutions of great Pontiffs, Soueraigne Priests, and Sacrificers, as haue been ordained since the beginning of the World, and their true Number Power, Riches and Authority; (all for thy only benefit) this sincere Summarie of the Sacrifice, called The Masse.

The Author to the Reader.

In this Treatise (though little in appearance) are designed and set downe all such Sacred Signes, Sacrifices, and Sacraments ordained of GOD from time to time: As also the Corruptions that haue grown successively in the Church of GOD: whereby I doe evidently shew the birth of all Heresies and Idolatries, and especially the true Originall of the Masse; for the which the world is in great strifes, bloody Contentions, cruell Divisions, Hatred, and lamentable Civile Warres: for some do Inuectiuate & Inueigh against it, alleaging that it is newly devised and inuented; others defend it by prescription, and long possession; and thus by such like altercations the Christian Church is sore afflicted with the yoke and Terror of Sedition. But if thou art a Christian (beloued Reader) of what Sect soeuer, Papist, or Euangelicall; I pray thee heartily, for thy owne good, to haue patience to reade this Worke; for by it thou mayest evidently know, and plainly discover the very truth of what soeuer thou standest in doubt of, What Sacrifices, Sacraments, and Sacred Signes haue beene instituted of GOD since Adam; What is the Masse and Originall thereof; Who were her Founders, Augmenters, and Inuenters; and to the end thou mayest firmly beleene with assurance, all the Contents herein mentioned, haue recourse to those Authors out of whose Bookes and Workes I haue drawne and deriued it: their Names and Bookes are quoted in the Margent. So aiming at GODS glory and thy owne Benefit, I rest with my prayers to GOD. to inspire thee with his Holy Spirit, by the intercession of our onely Sauour, Redeemer, and Mediatour
IHSVS CHRIST. Amen.



THE
TRANSLATOR TO
the Courteous Reader, wisheth all
Sauing health in IESVS CHRIST.



*W*ise Politicians (fauourable Reader) in their *Institutions*, and *Gouernment of Common-wealths*, doe hold for an infallible maxime, that to reforme Corruptions and abuses in *States*, better course cannot be taken, then often to reduce things to their primitive Original; Because Lawes at first enacted with good and profitable intention, in the Reuolution of few yeeres, by mens instabillity and inconstancie of minde, or the peculiar interest of Auarice by Iniustice, are abrogated and neglected. *The Venetians* being a people at this day celebrated, and famous for their *Gouernement*, haue a *supream Magistracie*, which they call A *Syndicate*, that once in a few yeeres, survey all the *Offices and Dignities* in their *Common-wealth*, the Duke himselfe not there excepted, to looke into abuses, and prevent their deepe roote and plantations, that so all things may continue and stand entire, according to the rules and precepts of their first *Constitutions and ordinances*.

Also a Garden-plot, though neuer so curiously drawne or distinguished into borders, and set with all manner of odoriferous flowers, and wholesome herbes, yet euery shewe of raine brings forth new weedes, the which if they be not carefully, and dayly supplanted, will soone ouergrow the good plants, and bring the same to a wilde and sauage plot of ground. And though the ineuitable deprauation and corruption of mans nature carry so strong a hand in things transitory and mutable, yet one would thinke they should be more stable and prouident in those courses tending to eternall saluation, and soules reprobation, in obseruing those Lawes and Commandements, vttered by GOD himselfe, and recommended to all Posterities for a square Rule, whereby to measure our faith and actions, Notwithstanding men are more prone to Declination and Corruption, in that from the very beginning, and first institution of the Law *Mosaicall*, till these present times, that for many ages haue receiued the cleere and manifest Truth, and doctrine Euange-

The Translator to the Reader.

licall, *Heretics* haue euer crept in and caried too powerful an hand, as Verity it selfe, like gold in the bowels and entrals of the earth, is encombred with a wonderfull deale of oare and drosse, which is not like to be separated till the last fire of tryall, which shall prooue every mans worke, and cast out the drosse to be trampled and troden vnder foote; wherefore (Christian Reader) for the better satisfaction and generall good of all Gods Church, I haue laboured to translate this curious and admirable Master-peece, most worthy and necessary to be obserued and read: for thou mayest, as in a *Mirror*, cleerely see and discouer the *Birth* and the *Originall* of this foule Monster *Heretic*, in the Church, euen from the first ages before the written Law, as also during the force and efficacie of the *Mosaicall Sacrifices*, and now in these later times more pertinent vnder the Law and precepts of Christs holy Gospel, wherein are deduced the Authors and Founders of the *Romane Masse*. And what conformity it holds with the *Ethnick*-Rites and *Ceremonies*, and how farre a digression it hath made from the doctrine, life, and practise *Apostolicall*, and the ages of the *Primitive Church*, wherein the Author euer hath abandoned all passion & partiality, and in full proofes, cited none but either approued and authentike Authors, as the ancient Doctors and writers of the Church, that liued before the present Inundations of superstitious Traditions.

Bring them to the Text of Gods Word, compare them with the example of the Prophets and Apostles, obserue the Customs of the Primitive Churches and thus, by reducing them to their beginnings it will be easie to iudge whether they stand still in that unspotted integritie, or haue not aduersously profaned the sincere worship of GOD, with many, and meer humane imenions.

If thou doest but vouchsafe the diligent and carefull reading hereof, I make no doubt but it will yeeld great comfort to thy Conscience, & confirmation to thy Faith, as that which will cleerely delucidate many hidden passages, that haue not hitherto been reuealed: and if it may take this happy effect, I shall thinke my paines sufficiently requited and recompensed in all things, ayding at GODS glory, and not mine owne.

And thus I rest

Thine affectionate,

and humbly deuoted,

A B R. D A R C I E.



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I

THE BIRTH OF HERESIES:

O R,

A true and faithfull description
*of all such SACRED SIGNES, SA-
CRIFICES, and SACRAMENTS, as have*
been instituted of God since the
Worlds Creation;

*Together with the Originall and true
Anatomic of the Masse:*

As also the corruptions and abuses of all these
holy things from the beginning.

CHAP. I. *Of Sacred Signes.*



N the time preordained of GOD
by his inscrutable and incompre-
hensible Wisedome, (when hee had
created man to his true Image and
likenesse, the better to moue and
incite him to feare and obedience,
as also to make him partaker of his
Blessings,

blessings, he gaue him some exercise of vertue where-
 by hee might acknowledge him his Almighty GOD,
 and omnipotent Creatour) were ordained many
Signes, Sacrifices, and Sacraments: First, to our first
 Father *Adam*, to whom with his Successors, cor-
 porall men, God allotted corporall signes, to approue
 the better of their obedience, to wit, trees planted in
 the middest of the Orchard, and earthly Paradise,
 which although they were not of any other qualitie
 then the other plants: yet notwithstanding being de-
 dicated and consecrated of God for Sacraments, or
 Sacred Signes, their qualitie was then for to serue as
 Seales for the Testimonie and approbation of his di-
 uine wil and pleasure, which was effected by the infi-
 nite goodnesse and bounty of God, to make appeare
 and knowne, that the Association, Confederation
 and alliance contracted with man his Creature, was
 ordained from time to time, yea, from the begin-
 ning of all times: Thus, I say, were exterior and
 Corporall Signes, which man could see and contem-
 plate with his Corporall Eyes, constituted to serue
 for an assurance, pledge, and hostage of the Diuine
 Couenant.

These Trees and substantiall Fruits ordained for
 our first and common Father, were committed and
 giuen vnto him to keepe, without diminishing, ea-
 ting, or wasting of them, vpon paine of eternal death.
 Wherefore wee must in faith beleue, that they were
 not vaine Signes and Sacraments, or as a meere and
 simple Picture, but whereas life or death depended
 on them: they comprehended both the signes and
 thing signified; wherein consisted the knowledge and
 wisdom to feare God, and obey him. And therefore
 they were called the Fruits of the knowledge of good
 and ill, & the Trees of life; For in the careful keeping
 of these sacred fruits, and obeying God, there was
 promised

promised eternall life; whereas on the contrary, by abusing the Sacraments, and opposing the will of God, there was intimated to vs by exterior signes, that eternall death and damnation was purchased.

For other exercises required of man towards God, concerning the reuerence, honor & adoration of him, many and diuers Sacrifices were celebrated, euen before the Law, written by *Moses*. And though God Almighty, Creatour of Heauen and Earth, needs not any humane workes, or to bee nourished with the bloud of beasts, or with terrestriall fruits, yet hee had alwayes a desire to draw man vnto him, in an externall obedience and feare, by Signes, Sacrifices, and Sacraments: so as the Sacrifice of Lambes, offered by *Abel*, were agreeable and pleasing to God. *Noah* in like manner, after the inundation of waters past, in signe of his recognition and obedience towards God, erected an Altar, immolated and offered sacrifices of vnspotted sheepe and birds, whereof hee made a reall Holocaust acceptable to the Lord. By which examples we may easily discerne, that Sacrifices tooke not their beginning in *Moses* time, but that Innocent and Iust Lambe was prefigured in *Abels* Sacrifice, as a type of *Iesus Christ*, slaine and offered from the beginning of the world.

After the rigor & iustice of the deluge was appeased, that hapned for a punishment of Tyrants offences on earth, in signe of a reconciliation, & Couenant renewed, our good God ordained the signe of the Rainbow, for a pledge and assurance of his Diuine mercie. This signe and celestiall Bowe, though it formerly appeared in thicke cloudes, beeing a notice of raine to ensue, notwithstanding it was not as yet constituted nor appointed to serue man for a signe or Sacrament, vntill the time that it was by God ordai-

Sacrifices before the written Law.

Psalm. 50.

*Genes. 4.
Hebr. 11.
Genes. 6. 7. 8.*

Apost. 13.

The Rainbow.

Genes. 9.

Circumcision
in the yeere of
the world
2048.

Genes. 17.

Exodus 12.

Exodus 12.

The Cloud.
The Pillar of
fire, Exod. 13.

The diuision
of the Arabick
red sea, in the
yeere of the
world, 2403.

ned for an assurance of the Couenant contracted with the good Father *Noah*, and his successors.

After this, with the faithfull Patriarch *Abraham*, there was another confederation and alliance contracted by the wisdom of God, who, for a pledge and assurance to him and his posterity, constituted the externall signe of Circumcision, to serue him for a Sacrament, and a perpetuall notice of Gods holy will and pleasure: and so he was enioyned to circumcise the male infants within the eighth day of their natiuitie, vpon paine of being reiected from the number of those people whom God had adopted.

Then followed to his posterity after ward, called The people of Israel, the sacrifice of the immaculate Lambe, which was ordain'd by the shedding of blood, to preferue them from the appointed slaughter in *Egypt*: As also the flesh thereof was appointed to bee eaten, and celebrated festiuallly euery yeere, on the day called The *Pascha*, or Easter; for a signe and commemoration of their Deliuerance from *Pharaohs* seruitude: and to the participation of the flesh of this Paschall Lambe, was annexed the vnleauened bread for seuen dayes, on paine of Death.

Other sacred signes were sent by God to his Elect people, to winne them continually to his feare and obedience: as the signe of the Cloud, to conduct the people by day; and the flaming and fierie Pillar, for their guide and direction by night; and all to deliuer them out of the hands of the Tyrant *Pharaoh*.

Then followed the signe of the diuision of the Arabicke Red Sea, ouer which the elect people of God passed. By all which admirable signes, it pleased God to prefigure the holy Sacrament of Baptisme, instituted afterwards by the elementall signe of water, which is the washing of Regeneration, and the renouation of the Holy Ghost.

Now

Of Sacrifices.

3

Now during the time that this elect people of God were detained in the Arabian Deserts, and barren Wildernes, they had prouision of heauenly bread, wherewith they were nourished for fortie yeeres, which was also holy a Sacrament, instituted by the power and will of God, and held in so high an admiration, that each one amongst the people said, Man-hu, what a wonderfull thing is this? They saw celestiall Manna exhibited to them without trauell, a Figure of the Bread of Life, which came downe from Heauen, giuing life to all the faithfull.

1. Cor. 10.
Tinus 3.

Heauenly
Manna.
Exod. 16.
1. Cor. 10.

Another wonderfull signe there was ordained by God, of the Rocke gushing out with cleere water in Mount *Herib*, to quench the peoples thirst, who were very dry, and almost stifed with heat.

Iohn 6.

This was a signe and figure of the true Rocke Iesus Christ, out of whom came bloud & water, to quench perpetually the thirst of sinners, and refresh our soules.

CHAP. II.

Of Sacrifices.



Besides these signes and Sacraments aboue-mentioned, which were onely by God ordain'd: there was also a Law enacted & published for sacrificers by *Moses*, as Signes, Figures, and Shadowes of that absolute Sacrifice, consummated by Iesus Christ; so that

Diuers sacrifices ordained by God, in the yeere of the world 2455. Holocausts.

Sacrifices were either publike, or priuate; generall, or particular. Some were Holocausts, being Sacrifices that were wholly consumed with fire: Others con-

Division of sacrifices, extracted out of *Exodus, Leviticus, & Numbers*. Beasts appointed for sacrifice.

Daies appointed for sacrifices.

Exod. 23.

See the books of *Philo* the Jew, and of *Iosephus*.

Holocaust: *Philo* the Jew in his Treatise of Beasts, appointed for sacrifice. *Ioseph. lib. 3. c. 20. De Antiq. Judaic. Lev. 9. 2, 3, 4.* Sacrifice for health.

sisted of beasts slain and immolated to eat, there were earthly and ayerie Creatures. Amongst those terrestriall, were the most obedient and obsequious beasts; as the Oxe and the Calfe, the Hee, and Shee Goat: and so likewise amongst Fowle, the most mild and gentle; as the Pidgeon, and Turtle.

Of Sacrifices againe, some were publike, and others private or particular: those publike were either quotidian or euery seuenth day, either at New Moones, or in times of Fasting: but they were chiefly celebrated at three festiuall times of the yeere; which were:

First, the dayes of vnleauened bread, when the Paschall Lambe was offered, and eaten.

Secondly, the time of Haruest, and the first Fruits.

And thirdly, at the Feast of Vines, and Oliues, towards the end of the yeere. They were commanded to immolate euery day two Lambes; one in the morning, another in the euening, after the Altar was first perfumed, with Incense and Odours.

Some of the Sacrifices also were ordain'd, for corporall things, which were celebrated with shedding of bloud, other sacrifices were without bloud for things incorporate. Sacrifices named Holocausts concerned onely the honour of God, because the whole oblation was consum'd in the fire. For which Holocausts, the Male, and not the Female was receiued as an oblation, that is to say, the Oxe, the Lamb, or Goat of a yeere old.

In the sacrifice for Health, it was a matter indifferent, whether the oblation were Male or Female: but of the victime offered, three parts were reserued for the Priest, which was the fat, the two Rumpions, and the Kidney, or Fillet of the Kidneys.

There was another difference betweene the Sacrifice for Health, and that celebrated for sinne: for in the

the one, they were inioyn'd to eate vp all the oblation in two dayes ; and in the other for sinne, the Priest was commanded to eate it vp in one day : and by this meanes some Sacrifices were termed Holocausts : some were ordained for health, other some for sinnes.

Sacrifices for sinne were diuers, both in respect of the persons, and of the oblations.

For he that offended out of ignorance, his expiation was celebrated with a female Sheepe or Goat: but the expiation for voluntary and wilfull sinne, was with a Male sheepe.

The High Priests sinne was expiated by the sacrifice of an immolated Calfe : that of the Prince with an Hee Goat, or Bull: that of a Magistrate, with an Hee Goat; and the sinne of a particular man, with a female oblation.

The Sacrifice for expiation of offences towards God, was with a Ramme.

The Sacrifice of a man polluted, was also with a female Sheepe or Goat : and for a womans expiation after child-bed, was a Lambe of a yeere old, a yong Pidgeon, and a Turtle.

For the cleansing of the Leprous were appointed two liuing Fowles, pure and cleane, Cedar-wood, and Hysop, two whole Lambes, and a female sheepe of a yeere old, with Meale and Oyle.

Another Sacrifice was celebrated, for a man or woman polluted, by shedding his Seed, or her menstruall blood; with two Turtles, and two yong Pigeons.

If the great Oblations failed, they had recourse to Doves, Pigeons, or Turtles, or for Holocausts: others, maintenance.

In all Sacrifices there was pure Flowre, without Leauen, Salt, Incense, and Oyle; and nothing was permitted to be offered vpon the Altar, with Leauen or Honey.

Sacrifices for sinne.

Sacrifices for sinne out of ignorance.

Sacrifices for the High Priests sinne, for the Princes, for the Magistrate, and for particular men.

Leu. 3. 4, 5 6.

Sacrifice for a polluted man.

Sacrifice for a deliuered woman.

Leuit. 12.

Sacrifice for the Leprous.

Leuit. 14.

Sacrifice for menstruall pollution.

Leauen and Honey forbidden in all sacrifices.

Not.

Sacrifice for a
woman sus-
pected of
Adulterie,
Numb. 5.

Notwithstanding in the Sacrifice constituted for the Purification of a woman suspected of Adulterie, there was neither Incense, nor Oyle, as in other Sacrifices; but it was offered with water, mingled with the dust, or ashes, gathered vp from the floore of the Temple.

Sacrifice of
Nazareans.
Numb. 6.
Philo the Jew
in his Treas-
ure aboute-
named.

There was also another Sacrifice, celebrated for those that had made some great Vow, called *Nazareans*, when the time of their Devotion was expired, wherein they were appointed to offer three Victims, a Lambe of a yeere old, a Sheepe, and a Ramme: the one, that is, the Lambe, to serue for a Holocaust: the other, of a female Sheepe, for Saluation, and the third oblation for Health. Furthermore, his haire that made the oblation, were to be cast into the fire, to be burned together with the Holocaust.

Exod. 30.

I was willing particularly to discourse of the diuersitie of Sacrifices, that hereby I might make knowne the great goodnesse, and bounty of our God: who in the Law of sacrifices, published by *Moses*, meant to curbe and reyne in the rude people of *Israel*, as it were with a Bridle, who could not forget the *Egyptian* Idolatries, wherein they had beene nourished and bred, for foure hundred and thirty yeeres, vnder the tyranny of the *Pharaohs*. But what rigorous Lawes soeuer enacted: what Ceremonies or Sacrifices soeuer he did ordaine them: this people euer made a relapse into their Idolatry, abusing the Law of God, and corrupting the holy Sacraments, and sacrifices, as hereafter shall be expressed. But if any man desire to know more at large, the multitude and varietie of sacrifices: let him reade the bookes of *Philo* the Jew; and of *Iosephus* in his Antiquities of the Jewes, according as *Moses* hath expressely written in the bookes of *Leuiticus*, and *Numbers*.

There was another signe and Sacrament instituted
of

of God, by the Arke of Couenant, described in *Exodus*, being a sacred signe, and dedicated to receive celestiaall diuine Oracles, to the end to induce the people to a remembrance, feare, and obedience of God. To accompany and honour the Arke of Couenant, many other externall signes were constituted by God, as the ornaments and consecrations of the Priests; especially that ornament called the *Ephod*: both which and the Sacrifices, the Israelites abused and prophaned with their Idolatries.

Arke of Couenant.
Exod. 25. 16,
27, 28.

Ephod.

Another sacred signe there was, of cleansing water, or Water of expiation, instituted by God, for *Moses* and *Aaron* the High Priest. This cleansing or purifying Water was consecrated, with ashes taken vp by an vnpolluted man, of the oblation offered in the Holocaust, that is to say, of the whole Red Cow, without spot, nor hauing euer bin exposed to labour.

Water of Purification consecrated.
Numb. 15.

The Fire; for the burnt-offering was ordained to be of Cedar-wood, Hyssop, and of Purple-Crymsofine. Polluted men were sprinkled ouer with this Water, for an expiation and purgation of their corporall blemishes.

Exod. 38.

At the entry of the Tabernacle, or Temple, there was a kinde of Lauer like a Font of Brasse, forged at first of seeing Glasses, of the Israelitish Women. In this Lauer or Holy-water Font, was put this Water of Purification, wherewith the Priests besprinkled themselves, before they celebrated their sacrifices, to the end they might be purified, and obtaine grace and remission of sinnes.

After the death of the High Priest *Aaron*, the Israelitish people, ingratefull towards God, for the benefit he sent them, murmuring when they were wearie of the heauenly Manna, which hee gaue them bountifullly for their sustentation, they were punished with the stingings of venomous Serpents. But God

Brazen Serpent.
Numb. 21.

Iohn 3.7.

being mercifull, gaue them a sacred signe, to bee pre-
serued and restored to health, that is to say, the signe
of the Brazen Serpent erected vp on high, which was
a Figure of Iesus Christ crucified.

This in briebe is the greatest part of the Signes, Sa-
crifices, and Sacraments, instituted by God, in the
first Church of the Israelites, being figures of the true
and perfect sacrifice, accomplished and immolated
by Iesus Christ, the true Messias, the Eternall Priest,
who sits at the right hand of God his Father.

CHAP. III.

Of Corruptions.

Corruption
began first in
Adam.



NOW wee must succinctly produce
how Man by his owne fault falling
into obliuion and disobedience a-
gainst GOD his Creator, abused
herein diuine fauour and grace, and
corrupted the sacred signes, sacrific-
es & Sacraments, by him ordain'd
and instituted. For else what perswaded our first Fa-
ther and his Wife *Eue* to hide themselves, when they
heard and were set in the way of God, but that they
had abused his sacred signes, and violated the Law of
those Fruits prohibited and forbidden them?

This holy signe which our first Parents so alienated
and abused, was the originall of other Vices and cor-
ruptions hereafter described, wherein two men are
false, hauing a relish of the corrupt masse in Adam.

Omitting the particular corruptions of signes, sa-
crifices, and Sacraments, before the Law written by
Moses, we will begin in setting downe briefly, the
most

Corruption of
the sacrifices
by *Aaron*.
Exod. 32.
Deut. 9.

most notable errors committed by the greatest Sacrificers, Kings and Priests, with others, that had the government and charge of the people. When *Moses* remained in Mount *Sinai*, to receiue the Commandements from God, his brother *Aaron* the High Priest caused a golden Calfe to be framed, of the earings deliuered vnto him by the people of *Israel*, hee built an Altar, offered Incense, and celebrated Sacrifice, causing the common people to adore this Image. Was not this an abusing of the sacrifices ordained by God, and a corrupting of their true vse, procuring the same to be ador'd, which before was it selfe offered, and immolated, according as the custome was?

His sonnes also, *Nadab*, and *Abihu*, were they not consum'd with fire, because they adulterated the true vse of sacrifices, and tooke vnconsecrated wood, by corrupting the instituted Law?

The people of *Israel* ingratefull for the benefit receiued, in being deliuered from *Pharaohs* captiuitie; did they not murmure against the holy Sacrament of celestiall Manna, when they contemned and despised this Bread of Life, crying out for flesh to eate? *Achan* the sonne of *Charmes*, did not hee violate the Law of sacred signes, when hee committed sacriledge, by detaining the spoiles of *Iericho*, which were vowed and consecrated for sacrifices to God?

If any man more curious, desires to see the abuses and corruptions continued by the same people, let him reade the Histories of the Iudges of *Israel*, and he shall perceiue, that in all ages men haue neuer been content with the true adoration instituted by God; but in stead of externall signes constituted by God, to drawe the people to his feare, and obedience, they haue forged and brought in their owne inuentions: and in stead of reuerencing the Altars, and the Arke of Couenant, in the name of the onely one

Corruption of
sacrifices by
Nadab and
Abihu.
Leuit. 10.
Numb. 11.

Iosh. 7.

Iud. 6. 3. 6. 8, 9.

Iud. 10.

Judg. 50.

God, which were externall sacred signes, the Israelites mis-led by the Idolatries of their neighbours, the Syrians, Sidonians, Moabites, Ammonites, and Palestines, erected Altars to strange gods, to *Baal* and *Astaroth*.

Iephtha Iudge, and Conductor of the Israelites, did not he corrupt the Law of Sacrifices, when he offered vp his owne daughter, excusing himselfe by a Vow he made, which was not so enioyned him by God?

Inhumane sacrifice of *Iephtha*.
Judg. 17.

The sacred signe ordain'd for the High Priest, and Sacrificer, in celebrating of Sacrifice, called the *Ephod*, seruing for an externall ornament, was it not abused by *Gideon*, Captaine of Israel, when of the spoiles of the Madianites, and their earerings, hee forged an Ephod of gold; by meanes whereof, the people fell to great Idolatrie?

Idolatrie by the golden Ephod.

How long was this externall signe of the Ephod abused, when an Image was thereof erected in *Siloe*, by the Mother of *Michas*: so that Priests were expressly instituted to sacrifice thereunto, and an Altar edified; and thus was the true vse of holy sacrifices corrupted? While the Temple continued in *Siloe*, into what depraved and adulterate Rites did the Priests and Sacrificers fall, who were appointed, and ordained for the celebration and Ministerie of holy sacrifices, and Sacraments, when by long custome, they vsurped this priuiledge ouer the people, that when the sacrifice was solemnized, and the flesh of the oblations was a boiling, their sonne or seruant hauing a trident or iron hooke in his hand, he had the libertie to rake out of the pot or Cauldron, whatsoeuer he could bring vp with his hooke? Moreouer, with more extreme Leuiticall Tyrannie, this seruant of the Priests had the priuiledge, to demand of the Celebrater some flesh to roast for the Priest, or else he might violently take whatsoeuer he listed.

1. SAM. 2.

Were.

Were not these wonderfull abuses, and detestable corruptious practised by the sacrificers and High Priests, vnder the pretext and colour of sacrifice? What grosser corruption can be mentioned, then that of the children of *Eli* the High Priest, nam'd *Ophni*, and *Phinees*; who, vnder the colour of deuotion, committed infamous Whoredoms, with the women that watcht neere to the holy Oraculous signe, instituted by God. For which sinne, they were lamentably slaine, and the Arke of Couenant violently taken away by the Philistims, who erected it in the Temple of their Idol *Dagon*. But God not permitting this sacred signe to be thus prophaned, he caused the Image of *Dagon* to fall downe, and sent grieuous punishments vpon the *Philistims*, so as they were constrained to re-deliver vp againe the Arke of Gods Couenant.

This sacred signe was so precious and estimable, that being but abused and prophaned by the *Bethsamites*, that were not of the Order of the *Leuites*, fiftie thousand of the common people, and seuenty of the most apparant and remarkeable amongst them, were by diuine reuenge cut off by sodaine death.

This example may make them tremble, that presume to profane the signes and Sacraments instituted by God, *Viz* also, for abusing the same sacred signe, though it were with a good intention, to ease the Arke of the Couenant, that leaned too much of one side, was he not punished with death? For other prophanations committed by the Israelites, there are examples of *Osias* punished with Leprosie; for adulterating the sacrifices, and assuming the Ministerie of incensing, allotted onely to the Priests.

Saul the first elected King of the Israelites, was put to the Sword, and his Kingdom succeeded to another, as was foretold him by *Sammel*, in that he prophaned

Ophni and *Phinees* corrupters of sacrifices.

1. Sam. 2.

1. Sam. 4.

1. Sam. 5. 6.

Arke of sacred Couenant.

Against the corruption of sacred signes.

2. Sam. 6.

Osias.

2. Chron. 26.

Saul.

1. Sam. 13.
Ioseph. lib. 7.
cap. 4. de Antiq.
Iude.

1. Kings 11.

Ieroboam.
1. Kings 12.

1. Kings 14.

1. Kings 16.

Achab.
1. Kings 16.

Ioseph. lib. 8. cap.
10.

the sacrifices, and permitted his Subjects to commit the like abuses. His successors to the kingdomes of the Iewes, and Israelites, did they not perseuer in their abuses and corruptions of the Sacrifices and Sacraments ordained by God, when they celebrated Sacrifices to the gods, *Astartoth* the god of the Sidonians; *Chamos*, of the Moabites; and *Melcom*, or *Moloch* of the Ammonites: building Temples and Oratories for them, offering incense, and solemnizing sacrifices to them?

Ieroboam King of the Israelites, did not onely erect a golden Calfe, as the high Priest *Aaron* formerly did; but hee set vp two golden Cowes in the two Temples of *Bethel*, and of *Dan*: he instituted strange Priests, corrupted the Law of God, and caused Sacrifices to be celebrated after the manner and forme of *Aarons*.

This Idolatrie and corruption of Sacrifices was continued by the Israelites for more then foure hundred yeeres, during the reignes of their Kings, who had taught them to adulterate the true manner and forme of Sacrifices, in particular Chappels and Oratories, edified on the tops of hilles, and consecrated in shadie forrests, violating the law of sacrifices ordained for the holy Temple, in the sacred Citie of God: For particular examples of abuses committed against the true vse of sacrifices, we reade an historie of *Maacha*, the mother of King *Asa*, who caused an Image to bee erected to god *Pan*: she consecrated and dedicated vnto him a shadie Forrest, and celebrated to him sacrifices.

Achab another King of the Israelites erected an Altar, and procured sacrifices to bee solemnized to god *Mars*, otherwise called *Baal*; to whom hee dedicated an vmbraious Groue, to please herein his wicked wife *Iezabel*. Hee also built another Temple and

and Altar to the god of the *Tyrians*, ordained sacrificing Priests, and instituted about 40. false prophets. His sonne & successor *Ochafias*, instructed by his father in corrupting the true vse of the sacrifices, caused men not onely to immolate to *Baal*, who signified *Mars*, but perseuering still in farre greater corruptions, he built another Temple to the god of the *Acaronites*, called by *Iosephus*, *Myos*; and by the Grecians *Priapus*, to which god hee offered sacrifice.

And to bee short, what more abominable corruption can bee imagined, then the inuention of Purgatory fire, which the Israelites abused, causing their children to passe through the middest of the fire, in *Tophet*, a valley belonging to the sonnes of *Ennon*, sacrificing to god *Moloch*?

This corruption of sacrifice, though it had been practised since *Moses* time, notwithstanding the idole of *Moloch*, in the valley of *Ennon*, was not demolished till the reigne of good King *Iosias*, more then nine hundred yeeres after *Moses*. Neuertheless, this abuse hath been continued by the Arabians and Africans, euen to this present day; for the Alcaronists and Mahumetans are of this beliefe, that the foules of the dead shall passe through fire, to bee purged and purified of their offences. By this brieft collection wee may cleerely discern, how from the beginning of the world man hath fallen by his owne defect into this gulph of the error and corruption of Sacred Signes, Sacrifices, and Sacraments instituted for him, by God. But the most capitall abuses; from whence the original of all Idolatry deriues, haue proceeded from this, in that, carnall and fleshly men haue bin alwayes more addicted to visible signes and externall ceremonies, then to things signified and intimated; in Sacraments; for in stead of circumcising their hearts, and casting off the old skinned of sinne,

Ochafias.

2. Kings 1.

Ioseph. li. 9. cap. 3.

Purgatory fire.
2. Kings 16.

In the booke
Alcoran.

Afoar. 29. lib. 46.
and *Afoar. 5.*

Ignem gehennæ,
non nisi numero dierum
præterminato, Animas sentire do-
cet Alcoran li-
ber, & ad diem
Veritatis omnes
accedere operum
suorum mercedem accepturos.
Afoar. 5.

The cause of
corruption in
Sacraments.

Apor. 13.

Deut. 10. 50.

Jerem. 4.

Esay 7.

Psal. 41.

Esay 66.

to bee regenerated, and purified by the blood of the heavenly oblation offered vp before all ages, they haue taken and vnderstood the circumcision carnally, for nothing but the corporall foreskin circumcised. For did they follow the interpretation of God hereof by *Moses*, which was to circumcise the prepuce of their hearts? Did the people of israel giue credit to the good Prophet *Jeremias*, who admonished them of the spirituall Circumcision, and to circumcise the foreskin of their hearts, in casting off the old skinned of their corrupt nature? The like hath hapned in sacrifices and sacred signes instituted by God, for signes of that sacrifice consummated in the sacred person of Iesus Christ: for carnall man had reference to the corporall blood of the terrestriall beasts, whereas man should haue raised vp his spirit to heauen, to haue apprehended what was prefigured and signified, by the Immolation and Oblation of beasts. And therefore diuine Iustice is denounced by the Prophets; What neede haue I, saith the Lord God, of your sacrifices? I am angry with the oblation of your sheep; I take no more delight in the blood of oxen, nor of lambes, and sacrificed goats. Why labour you to erect Altars to mee? Ile none of your vaine Offerings and Oblations; I abhorre your Incenses; I cannot endure your New Moones, your Sabbaths, your assemblies, nor your feasts: all this is but vanity. I haue conceived an hatred against your Feasts of New Moones, O you Israelites, and your solemne celebrations. I am weary with hauing endured so much: you are ready to adresse vnto mee your prayers, but I will no more heare you, for the abuses you haue committed, by your hands full of blood; I will accept of no Bull hereafter, from the house of Israel, because sacrifices are not pleasing to mee. I take as much delight in the sacrifice of

of an immolated Oxe, as in the murder of a man slaine: and in the Oblation of Incense, as in the adoration of an Idoll: Wherefore then, saith GOD, take you so much paines to hunt after Incense from *Saba*, and for odours out of a farre Countrey to mee, to celebrate sacrifices that are not pleasing to mee?

Jerem. 6.

Who incited you, O Israelites, to erect Images to the god *Moloch*, and to the starre of *Remphan*, during the time you were in the desarts, where I fed you with my heavenly Manna? Your Feasts are odious to mee, your Holocausts, Oblations, and Sacrifices for safetie I will reiect; your Offerings displease mee. By what meanes therefore must we present our selues before GOD? Must it bee by oblations of Heifers of a yeere old? Doth God take pleasure in the great number of sheepe sacrificed to him, or in the abundance of consecrated oyles? Shal I offer vnto him, saith the Prophet, the first born, for remission of finnes?

Amos 5.

Our good God herein clearly expresseth what he would haue vs to follow; which is equity, to loue mercie, and to humble themselues before him with a contrite heart: Obedience is better then sacrifice, or the fat of sacrificed sheepe. What moued God to refuse the Sacraments and Sacrifices by himselfe ordayned, but onely the abuses and corruptions the Israelites had committed, vnderstanding too carnally, the signes and ceremonies therein concurring to drawe them onely to true feare and obedience? For, in stead of comprehending what was figured in the signes and corporall sacrifices, they relied on the flesh of immolated beasts: whereas they should haue circumcized the prepuce of their hearts, they depended meerely in carnall circumcision, and in the meane while strayed from the true adoration of God, in repairing

Psalm

2 Sam. 15.

pairing to the Creatures, as to the Starres, and the Queene of Heauen, and to other strange gods, offering Incense to them, building of Temples, instituting of Priests, Chaplaines, and Sacrificers, making Oblations, and celebrating sacrifices to them.

And then further, to heape vp all corruptions, they offered sacrifice with the blood of Innocents, offering, and causing them to passe thorow the Purgatory fire, in the valley of *Tophet*. For the abuses also committed in the holy Sacrifices, sacred signes, and Oblations constituted for God, it was said to the people of Israel by the Prophets, that God would haue no more of their Feasts, of their New Moones, nor of their celebrated sacrifices, by bloody and idolatrous people.

4. *Esdra*s 7.

CHAP. IIII.

Corruptions punished.



After that the inscrutable Wisedome of God knew the obstinacie and infidelity of the Israelitish people, which persevered still in committing Idolatry, by corrupting the sacred signes, sacraments, and sacrifices; and in stead of acknowledging Gods infinite goodnesse, that had freed them from the tyranny of *Pharaoh*, and fedde them in the Desert; who had brought them into a promised fertile Land, and had so many times assisted them in the warres, against their neighbours, the Canaanites, Moabites, Madianites, Philistines, Ammonites, Syrians, Sydonians, and other enuious people.

people, and enemies : This rude and ingratefull people continued still in their Idolatry, instructed by their Priests, sacrificers, Princes, and Kings, without returning to the true adoration of one onely God: For this cause, after great mercies shewed, and long expectation of a Iust & rigorous Iudge, who by all courses of correction was desirous to reduce his people by diuine particular inflictions; which was, by excited wars, by captiuities, & seruitudes, by diuisions of the Kingdom, distributed between *Reboam* and *Ieroboam*, successours to *Salomon*, who fell to extreme Idolatry, by intestine and ciuill warres, growing betweene the same people, diuided in themselves, and by other vsuall scourges, to chastize those whom God meant to fauour, for the reducing of them vnder his feare and obedience. At last, this people beeing too much obdurate, and inueterated in their Idolatries, were brought into miserable seruitude vnder the Tyranny of the vnbeleeuing Assyrians, the Idolatrous Babylonians, and their kingdomes wholly extirpated.

4. Kings 15. 24.

But some pretty while after, when the same people by the speciall mercy of God, were deliuered out of the hands of these infidell Tyrants, restored to their liberty, and Countrey of promise, they againe fell to Idolatry more then before, vnder the gouernement of their sacrificers and high Priests, which confounded the Spirituall and Temporall together, so farre as to inuest themselves with the Royall Scepter, and Diadem.

Then came in the Heresies of the Pharisees, the Sadducees, the Essians, Galileans, Masbutheans Hermerobaptists, and Samaritanes, corrupted through the diuersity of strange Nations, hauing subdued, and inhabited the Countrey of *Samaria* next to *Iudea*.

Ioseph. lib. 13. ca. 16. de Ant. Iud.

*Ioseph. lib. de
Antiq. Iud.*

For the Babylonians worshipped *Succobenoth* for their god. The Cutheans of *Persia* had for their god, *Nergal*, or *Nergel*. The Hamathensians called vpon their god *Asima*. The Ananoys worshipped *Nebahze*, and *Thartace*. The Sepharuamensians held for their gods, *Adramelech*, and *Anamelech*; to which gods they sacrificed their childre, causing them to passe through the fire.

*Ioseph. lib. 15.
cap. 3.*

Ioseph. li. 8. cap. 8.

Entrof. 1. cap. 12.

Genes. 49.

Wherefore, when all kind of Idolatry was thus spread among the Israelites, when the sacrifices were absolutely corrupted, the sacrificers became mercenary, auaricious, tyrants and Idolatrous. The people made tributary to the Tyrants of *Rome*; the Countrey of *Judea* reduced to a Prouince, next to that of *Syria*, vnder the subiection and power of the Romanes; as also the Order and Law of electing high Priests adulterated, and their dignity quite bastardized, so as without any respect made of the race Leuiticall; the sacrificers were constituted by the Consuls, and Deputies of *Rome* at their pleasure, and whereas before they were permanent during life, they now became Annuall.

When the Royall Scepter was alienated from the Progenie of *Judea*, their Kingdome wholly subuerted, as before was prophesied: the incomprehensible power of God was reuealed by his Sonne, begotten before all ages, who humbled himselfe to take vpon him humane flesh, in the wombe of the Virgin, to redeeme his people, and to restore them to grace and fauour with God.

CHAP. V.

*The Ceremoniall Law accomplished by
Iesus Christ.*



Now, as in *Adam*, through his pre-
uarication and sinne, and in abu-
sing the Sacred signes committed
to his guard and custodie, as the
whole masse of humane flesh was
tainted with the leauen of sinne; so
by the second *Adam* Iesus Christ,
wee were againe by grace purged from all our of-
fences. To our first and generall Father *Adam*, was
giuen the Sacred signe for an exercise of obedience,
and other sacred signes to his successors, Sacrifices, and
Sacraments instituted by God, the Tree of Life, the
Fruits of the knowledge of Good and Ill; the 'Rain-
bowe; Circumcision; the vnspotted Lambe; the vn-
leauened bread; the Cloude; the Pillar of Fire; the
Red sea diuided; Heauenly Manna; Water out of the
Rocke; the Oblations & Holocausts of beasts for sa-
crifice; the Arke of Couenant; the Brazen Serpent;
the Temple edified in the holy Citie: All which sa-
cred signes, Sacrifices and Sacraments, were figures
of that which was accomplished in Iesus Christ.

For first hee was the true Tree of Life, planted in
the midst of the Paradise of God, in and by whom,
wee that were bastard slips, haue been engrafted, to
obtaine eternall life: Hee committed to our keeping
the Fruits of the Tree of Wisedome, by his holy Gos-
pel commanding vs to preferue it entirely, without
adulterating or corrupting the same, without adding
or dimishing there-from, vpon pain of eternall death.

Comparison
between *Adam*
and Iesus
Christ.

Iesus Christ
the Tree of
Life.
Apo. 2.
Rom. 12.

The Rain-
bow.

Hee was as the Rain-bow, extended all ouer the Aire, to assure vs of the League and Couenant contracted between God and vs, that we should no more be drowned in the deluge of sinne: He was circumcised, that the Law in him might be accomplished, that so the prepuce of our hearts might be circumcised, and to make vs cast off our old corrupted skinne in *Adam*.

Circumcision.
Galat. 4.

The flaming
Bush.

Hee was like the flaming Bush, incarnate in the wombe of the Virgin, conceived by the Holy Ghost, without the seed of Man; the sacred Virgin, like the Bush, remaining notwithstanding entire, and not consumed.

Pasceall Lambe.
Iohn 1.
Heb. 13.

He was sacrificed, like the iust & Innocent Lambe, and his Blood shed, to preferue vs from the Tyranny of Satan, and to open vnto vs a passage, whereby we may enter into the Land of Promise, the Heauenly Kingdome.

The bread
of Life.
1. Cor. 5.

Hee is that true vneleuened Bread which came downe from Heauen, incorrupt and vnspotted; of whom we must eate for our spirituall nourishment; that we may celebrate the Feast of that miraculous passage from *Pharaoh*, in the Land of true Liberty.

The Cloud,
the Pillar
of Fire,
The Red Sea.
1. Cor. 10.

Hee was the Cloud, the fire Pillar, the diuided Red Sea, which conducted and deliuered vs out of the hands of our enemies; out of whose opened Side, came Water and Bloud for our Salvation.

Iob. 19.
Heauenly
Manna.
The flowing
Rocke.
Liuing Water.
1. Cor. 10.
Sacrifice.
Heb. 1. 8, 9, 10.

He was the heauenly Manna, sent from Heauen, to feed vs for euer; and the true Rocke, out of which issued Water, to quench their thirst for euer, which belceue in him.

It was He, that onely offered vp the sauing Sacrifice for the expiation of our sinnes; both Priest and Sacrifice, both the Offerer, and the Oblation; remaining an Eternall High-Priest, at the Right Hand of God, his Father; beeing entred into the Holy and Hea-

Heauenly Sanctuarie, not built with mens hands, but by the Hand of God.

He was the true Arke of Alliance and Couenant, by which God reuealed and manifested his Oracles; and in him he did reside, to accomplish his diuine and incomprehensible Mysteries.

He was like to the Brazen Serpent, fastened to the Crosse, to giue health vnto the sicke, which returne to him, and contemplate on him by Faith.

He was the true Temple of God, wherein the Holy Ghost dwels, one God in Trinity; in, and by whom God is onely adored.

He was the true and sacred Oblation, of whom the reall water purgatorie was made, for the purgation of euery blemish. Himselfe, with his owne Ashes, that is, with his immolated Body, besprinkled and wet with water issuing out of his Side, all People and Nations that belecue in Him.

Heb. 9.

Arke of Couenant.

Brazen Serpent.
Iob. 3.

Temple of God.
Iob. 2.

Holocaust, and water Purgatorie.

Ioh. 15.

CHAP. VI.

Of Sacraments ordained by Iesus Christ himselfe.



He Law Ceremoniall beeing by this meanes accomplished, not in Figures, but really executed, by the Incarnation, Death, and Resurrection of *Iesus Christ*, our Sauour, our Mediator, our Eternall Priest and Propitiator; the infinite goodnesse of God was yet further reuealed, by the new Couenant, new Alliance, and new comming of the Sonne of God, Incar-

Heb. 9.

carnate: For, by his New Testament, ratified and confirmed in the death of the Testator. He hath constituted vs as heires and coheires to God, in his heavenly Kingdome.

Rom. 8.

For assurance of this celestially succession, purchased for vs by grace, after the Consummation of the Law Ceremoniall, and the same abolished (as we haue formerly declared) through that perfect Sacrifice of the Priest eternall; there were left vnto vs two sacred Signes or Sacraments, wherein God bestowed greater fauour, and more speciall grace, then he had done before his Incarnation: For hee hath freed vs from the seruile Law of Circumcision, from the difference of meates, and diuers Sacrifices ordained in the first Church of the Israelites: And by easing vs of this waighthy burthen, Hee further conferred vpon vs a greater comfort; in constituting, for a memoriall and remembrance of our regeneration and eternall life, two holy Sacraments, vnder two sacred signes; which are, the water of Baptisme, and the Bread and Wine in the Communion of his Body.

St. Augustine
lib. 3. de doct.
Christ. cap. 9.

Sacraments of
the New
Testament.

Distribution
of the Sacra-
ments to all
Conuertrs.
Herod. lib. 2.

Now, that his Grace might be extended to all Nations, God thought good to make choice of the most familiar and ordinary Signes and Symboles: For Circumcision was a speciall marke for *Abraham* and his Posterity; to which Circumcision, other Nations were not accustomed; though *Herodotus*, a Grecian borne, in an History he wrote of the *Egyptian* manners, specifies their manner and custome of being circumcised, but especially the Priests: and we may easily coniecture, that he had heard of it, at the time when the Iewes dwelt in *Egypt* for the space of 430 yeeres, and obserued Circumcision.

Moreouer, Circumcision was appointed onely for the Males, and not for Females: there was a limited time appointed for Circumcision; which was, with-

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in eight dayes after the Natiuiry; and the cutting of the fore-skin, was with griefe and paine.

But the Grace of God, by his Incarnation and plenary Sacrifice, hauing abolished the rigor of the Law Ceremoniall, as well for difference of meates, as of daies; He left vnto vs by his New Testament, and new Alliance, the sacred signe of Water, common to all, both Male and Female, without any distinction of dayes; and the Infant, by the Sacrament of Baptisme, feeling no paine, as it did by the Circumcision of the fore-skinne.

Gen. 17.

This Signe of Water, intimating vnto vs the purgation and expiation of our sinnes, through the Bloud of Iesus Christ, was common, not onely among the Iewes, who vsed ordinarily, Water purgatorie, and of expiation; but the Gentiles also, and all other Nations, were accustomed to a Lotion and purgation of cleansing, and purgatorie Water, as we may perceiue in reading Ancient Histories. Wherefore, to the end that Gods Grace in Iesus Christ, might generally bee spread ouer all the Earth; to all Nations, Regions, and Prouinces; both to the circumcised and vncircumcised; to the Iewes, and to the Gentiles; God made election of the most common signe of Water, the more freely to expose himfelfe vnto Man, and to win him to His ferre and obedience.

Numb. 19.

By which Signe, he hath instituted his holy Sacrament of Baptisme, for an assured note and marke of our regeneration and purification, sacramentally conferred by the power of the Holy Ghost; In which Sacrament, God doth warrant vs his helpe and assistance, so ingrafted and regenerate in Iesus Christ, to be made and renewed the members of his members; and to receiue vs, as clothed anew, and reincorporated by and through him.

Tit. 3.
Gal. 3.

The like reasons may be produced, for the other holy

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Sacra-

Sacrament instituted by God in his New Testament, which is that of Bread and Wine: Which Signes Symboles, and externall Elements, all Nations were accustomed to vse, in their Sacrifices, Oblations, and Ceremonies belonging to their Religions; both Circumcised and vncircumcised, both Iewes and Gentiles: As also, the two specificall Refections for the nourishment and sustentation of men, are comprehended vnder these signes of Bread and Wine.

Our good God therefore, for these reasons, desiring to draw all Nations to himselfe; to nourish, and minister vnto them most necessarie prouisions, He instituted the Communion of the Body and Bloud of our Sauour Iesus Christ, vnder the symboles, sacred signes, and Sacraments of Bread and Wine: And looke how we are assured by the outward marke and Character of Water in Baptisme, to bee regenerate and incorporated into the Body and Bloud of Iesus Christ, represented in this Sacrament of consecrated Water, by the power of the Holy Ghost; so are wee nourished by the Communion of his Body and Bloud really presented to vs, in the consecrated Bread and Wine, for our spirituall foode, liuing and eternall, by the vertue and power of the Holy Ghost: Wherein God hath shewed vs this speciall fauour, to discharge vs of all bloudie Sacrifices, ordained in the first Church of the Israelites, who were charged with sundry and diuers Sacrifices, celebrated with the bloud of many earthly beasts shed, according to the diuersitie of finnes and offences, and of persons that had offended.

All which Sacrifices were consummated and abolished, by shedding of the bloud of that iust and Innocent Lambe, IESVS CHRIST; who, by his perfect Sacrifice, hath absolutely abolished all other Sacrifices; reseruing to himselfe, the dignity of High

and

and eternall Priest, placed at the right hand of God the Father.

But so much hee hath fauoured vs, that in stead of abolished sacrifices, hee hath instituted two holy sacraments heretofore mentioned, for an infallible assurance of our Regeneration, Purgation, Adoption, and of our nourishment and eternall life bestowed vpon vs by the Blood of our Sauour Iesus Christ.

CHAP. VII.

Of the Corruption of the Sacrament of Baptisme.

As the Israelites being too grosse and carnall, relyed too much on external signes, hauing corrupted the true vse of Sacrifices, and Sacraments appointed for them by God; so such like abuses, yea, farre greater corruptions haue happened in the two holy Sacraments, left vnto vs by the New Testament of Iesus Christ. For in the Sacrament of Baptisme, which succeeded in the place of Circumcision, man conceiued of a foule and wicked masse, could not bee contented with the holy Institution from GOD, but quickly depraued and defiled the vse of the holy Sacrament of Baptisme, by Coniurations, Exorcismes, mixtures of Salt and Oyle, waxe Candles, Extreme Vnctiōs, Breathings, Babies, or Puppets, with a thousand Cruzadoes in the forehead, in the eyes, on the backe, on the stomacke, on the shoulders, and at the mouth, and all to driue away Demils.

Corruptions
of the holy
Sacraments.

Sacrament of
Baptisme cor-
rupted.

Theod. in the
booke of the
fables of He-
retikes.

Ca. sine. & ca.
postquam de co-
nerat. distinct. 4.

Ephes. Per.
Satyr. 2.

Galat. 3.
Ephes. 4.
1. Corin. 15.

Epiphani. lib. 2.
tom. 3. hares. 38.

For the Messalian Heretikes, Authors of Exorcismes of Cruzadoes, affirmed, that euery borne Infant, was borne with his peculiar *Damon*, or *Deuill*, which cannot bee driuen away, but by Coniurations and Exorcismes.

By this meanes the holy Sacrament of Baptisme came to bee corrupted, euen to the adding and annexing of Syriacke words of *Drinell*, and *Purgatory-Spittle*.

What greater corruption can bee imagined, then such abominable inuentions; as if the blood of Christ Iesus were not sufficient for our Regeneration and purgation; and that God of himselfe were not powerfull enough to engraft and regenerate vs, by the sacred signe of Water, representing the Blood of Iesus Christ, but that there must bee exorcised Spittle, and *Drinell*, Oyle, Salt, Puppet-Images, Creames, Torches, Waxe-Candles, Milke, or *Hodie*, inuented and deuiled by other Heretikes?

Some also there bee more subtile Magicians, Pithagoreans, instructed in the Messalian Heresie, haue added to all this, the pronouncing of the *Deuils* name twenty times, to exorcise and coniure him, as he that associates the male Infant when hee comes to be baptized; and thirty times they vtter it, at the baptizing of a Daughter. Was there euer so detestable a corruption in the Sacrament of Circumcision?

Wherefore, O you Messalians, haue you foysted in Oyles, into the holy Sacrament of Baptisme; imitating herein the Heresie of *Marcus*, and *Marcosus*, who commanded that Infants to be baptized, should bee anointed? The sacred signe of Water, instituted by the hand of God, was it not sufficient to signifie the precious blood of Iesus Christ, for our regeneration and purification, without intruding of Fattes, Oiles, spittle, and other mixtures inuented by the corrupters of Sacraments?

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The Body and Bloud of Iesus Christ, wherewith wee are clothed anew by the sacred Water of Baptisme, was it not powerfull enough, and efficacious, to preserue vs from all tempests, without borrowing of your Exorcismes and Vnctions?

And yet, for a further corruption and abuse, Women were permitted to baptize, conformable to the error of the Marcionists, Quintilians, Cataphrigians, Montanists, Pepuzians, Priscilians, and Artotirites. Were Women euer admitted by the Law of God to minister the holy Sacraments, or Sacrifices instituted in the first Church of the Israelites? or in the New Testament of Iesus Christ?

Epiph. lib. 1. tom. 3. heres. 42. and lib. 2. tom. 1. heres. 49.

In the Historie of *Moses* it is reported, that his wife *Sephora* excited with feminine furie, tooke the stone or knife wherewith shee circumcised her sonne: But it is not written, that shee, or any other like her, were euer permitted to administer the holy Sacraments.

Exod. 4.

Out of these corruptions in the holy Sacrament of Baptisme, many Heresies were raised by the Catapaptists, Anabaptists, Antipedobaptists, with other Heretikes, and Schismatikes, who were not satisfied with Gods pure and sincere Institution, but regarded more exteriour signes, then that which in them was spirituallly represented.

Whosoever desires to vnderstand more particularly, the abuses and corruptions, inuented and deuised in diuers ages, out of the variable humours of men, let them read our Ecclesiasticall Commentaries. Wee must now at this present descend to the corruptions in the other holy Sacrament of the Supper, and Communion of the Body and Bloud of Iesus Christ.

CHAP. VIII.

*Of the Corruption of the Sacrament of
the Lords Supper.*

He may evidently discern by this succinct Discourse, how weake and mutable man is, ever abusing and alienating the graces of God. For as the people of Israel, from the beginning of the Law and Institution to them recommended,

corrupted the true use of Sacrifices, sacred signes, and Sacraments ordained of God, so hath it falne out to the Law of God by Iesus Christ, having constituted a forme of communicating his Body and Bloud, vnder the symboles and sacred signes of Bread and Wine: Which holy Sacrament began to bee alienated, euen in the very times of the Apostles, by the Corinthians; against whom Saint Paul wrote Epistles, to reduce them to the sincere and true obseruation of this holy Sacrament.

Wherefore, let no man hereafter thinke it strange, if the Apostles successors haue from time to time adulterated the true Use and Rite of this holy Sacrament; and the further off they were in the present age of their liuing, from the reigne of the Apostles of Iesus Christ, the more easily they fell into corruptions; yea, such as were most abominable; hauing converted the sincere Use of this Sacrament, into a Gulph and Precipice of all Idolatry.

First of all, what an alteration happened in the Church,

Sacrament of
the Supper
corrupted.
1. Corinths. 11.

Hist. Eccle.

Church, next and immediatly succceding the Apostles, touching a Comprimission of dayes, when this holy Sacrament was to be celebrated.

Sabatius the Heretike instituted the celebration of the Passcouer, with vnleavened bread, after the manner of the Iewes.

Some of his sect ordained, that this holy Sacrament should bee solemnized the fourteenth Moneth, as the Iewes did. *Policrates*, Bishop of the Ephesians, was said to bee of this sect; *Philip Hieropolitan*, *Policarpus*, *Truscas*, *Melitus*, and *Narcissus* Bishop of *Ierusalem*; *Valter* Bishop of *Rome*, *Eleutherius* his predecessor, and *Theophilus* Bishop of *Palastina* were of a contrary opinion. This difference continued for more then three hundred yeeres after the Apostles time.

Others celebrated the Passcouer after the Equinoctiall season, when the sunne entred into the signe of *Aries*; and others obserued the Moneth *Xanthick*, called by the Romanes, *Aprill*. Some affirmed for example the Quartodecumans, how they were informed by *S. Iohn*, to celebrate it in the fourteenth Moneth.

The Romanes vaunted that they were taught by *S. Peter* and *S. Paul*, whereof notwithstanding no manifest prooffe appeared. The Phrygian Montanists condemne the Quartodecumans, which obserued the fourteenth Moneth; and that they ought herein to bee gouerned by the course of the sunne, and so to begin it at the springs *Equinoctiall*. And for this reason they celebrated it the eight of the Ides of *Aprill*, which was the fourteenth of the said Moneth, though it fell vpon a Sunday.

And there was not a contention onely touching the administration of this holy Sacrament, on the seuerall dayes assigned for celebrating thereof; but there was likewise a notable deuision among the Christians,

Hist. tripart. lib. 9. cap. 37. & lib. 11. cap. 5.

Euseb. lib. 5. cap. 24.

Hist. tripart. lib. 9. cap. 38. & 39.

Euseb. lib. 5. cap. 24.

Hist. Tripar.
Chap 38.

Christians, about the Ceremonies invented, whereby worthily to receyue the same. For some, as in particular, the *Romanes*, observed the Fast, or Euen, three weekes before the day it selfe of *Easter*. The *Illyrians*, and all *Greece*, as likewise the *Alexandrians*, instituted a *Quadragesima*, to fast for sixe weekes. Some others ordained a seven weekes abstinence, with an Intermission from five to five dayes.

Then was another Iewish Ceremonie restored, the more to corrupt the holy Sacrament of the Supper, through difference and distinction of meates. For some prohibited during the Feast, the eating either of Fish, or Flesh: Others forbade the vse of Flesh onely, permitting men to eat Fish, or Fowle; which they said, according to *Moses*, did participate of the substance of the Water. Some in like manner ordained, that men should onely eat bread and Water: Others fasted till noone, without any distinction of meates. And to resolute briefly: there was in the beginning, an infinite number of Corruptions and Customes, in the Communion of the holy Sacrament of the Supper, by meanes of the Ceremonies renewed, about difference of daies and meates, abrogated by the Grace and Law of Iesus Christ.

Col. 2.
Galat. 4.
Heb. 7.

But was there any holy Apostle of God, that euer left in writing any Law or Comandement, for distinction of daies and meates, in celebrating the holy Supper of Iesus Christ? Their intention was not to institute a Religion of Feasts, a distinction of dayes and meates; Their Doctrine onely aimed to instruct men how to liue well; and that one onely God was to be adored and worshipped.

Wherefore, we must necessarily hereupon inferre, that the Ceremony and Festiuity of the *Pascha*, or *Easter*, proceeded from a custome; for none of the Apostles left any thing thereof in writing.

To

The Lords Supper corrupted. | 33

To qualifie such Dissentions and Corruptions, many Councils were assembled; one, at *Sangaria* in *Bithinia*; by which, to auoid all contentions, euery man was apermittted to celebrate the Passeouer, when he would. Another Councell was held in *Cesarea*, by *Theophilus*, Bishop of that place, and by *Narcissus*, Bishop of *Ierusalem*. Another Councell there was in *Achaia*. And another Councell was conuented at *Rome*, by *Visitor*, Bishop of the same place.

After these petty corruptions, there succeeded greater from time to time, according to the humors and affections of the Bishops of *Rome*. *Alexander*, 1. of that name, being raised to the superintendencie of the Romane Church; one of the first successors to the Apostles of Iesus Christ, and one of the first corruptors also of the holy Sacrament of the Supper; inuented the mingling of water with Wine, before the Communion: wherein, hee went about to reforme the holy Gospell of Iesus Christ, which instituted the Communion of his Body and Bloud, vnder the two kindes of Bread and Wine; but *Alexander* added thereunto a third kind, which was water.

He also renewed the Iewish ceremony of vnleauened bread, wherewith to celebrate the Passeouer, as the Iewes did; following herein the opinion of the *Ebionites*, who taught, that the Ceremoniall Law of *Moses* was necessary for saluation: as also, *Symmachus* the Hereticke in *Palestine*, taught the like.

If Iesus Christ was circumcised to fulfill the Lawe of *Moses*, must it therefore be requisite to vse Circummcision? As also, if it were His pleasure, for accomplishing the Law of Ceremonies, to vse one daies appointed vnleauened Bread, must wee needs therefore returne to the rigour of this Ceremonie, abrogated by the complete Sacrifice of Iesus Christ? In what place of Scripture did *Alexander* learne to

F

mingle

Hist. Triper. lib.
9. cap. 38.

Euseb. lib. 5. cap.
23

In the yeere of
Christ, 114.

Platina Sabelli.

Euseb. lib. 3. cap.
27. & lib. 8. cap.
14.

minge water with Wine? and to reſtraine Chriſtians to vneleavened Bread; as alſo his other inuention, of drining away Diuels with ſalt water exorcized?

Cel. li. 39. cap. 21.

As for the Purgatory Water by him ordained, wee will hereafter deriue the originall thereof from *Numa Pompilius*, that great Magician, and Romane Idolater. But touching the mixture of water with Wine, he might peraduenture be inſtructed by the ancient Idolaters; who, in celebrating their ſacrifices, were wont, in a Chalice, to conſecrate Water with Bread: eſpecially vpon the Feſtiuals dedicated to the Sunne, which the *Persians* worſhipped, called by them, *Mythros*. And in the Feaſt of the *Nephelies*, they alſo vſed Water for ſacrifice.

Iuſtin. in Apolo.
2.

With this compariſon, *Iuſtine Martyr* relates the cuſtome obſerued amongſt Idolaters, and by Chriſtians, in the conſecration of Bread, Wine, and Water: by the one, which is to ſay by the Idolaters, in the name of their Idols; and by Chriſtians, in the Name of their True God.

Inno. lib. 4. cap. 5.
de officio Diacon.

And yet this firſt corruption in the adminiſtration of the holy Sacrament, by the mixture of water with Wine, perſeuered not without contradiction: For the *Greekes* were of a contrary opinion; and that it was not requiſite to brew water with Wine, neither would they herein follow the *Alexandrian* corruptions.

Amarcanus was of the ſame opinion as *Alexander*; affirming, that the mixture of water with Wine was neceſſary. *Scotus* the ſubtile Sophiſter, abſolutely denied, that it was neceſſary to mingle the water with the Wine: becauſe, ſaith he, it cannot then be changed, nor tranſubſtantiated into Bloud, except the ſame were firſt changed into Wine.

Some others, more ingenious, laboured to interpret this Inſtitution of *Alexander*, by alleadging, that the

the wine was converted into blood: but as for the water, it was transubstantiated into the water that came out of Christs side.

This first corruption of *Alexanders*, gave occasion of many other succeeding abuses: For some other more profound Impostors deuised to mingle with the wine, blood, that was taken from yong Infants, wherewith to besmeare the bread of the holy Supper of Iesus Christ as the Cataphrigians, who brought in a kinde of transubstantiation of wine into blood, really and corporily.

Some others added cheese thereunto, called Artotirites; which is to say, Cheese-bread-mongers. Certaine also abusing this holy Sacrament, in stead of wine, put in water, vnder pretext of the greater abstinence. Others had an Institution of sleeping bread in the wine, the which custome the Messalians also retained in their Missall sacrifices.

For another detestable corruption of this holy Sacrament, some Popes of *Rome* forbade their Messalian sacrificers, not to administer to Christian people, whom they call Lay-men, the Body of Iesus Christ in both kinds, but onely vnder the sacred signe of Bread, and not of Wine; which they reserued for their Messalian sacrificing Priests.

Is not this corruption directly against the holy Gospel, and Institution of the Supper of Iesus Christ, ordained and commaunded, that all faithfull men should eate his body, and drinke of his blood? When he tooke the Cup, did he not vse these proper words? Drinke all of this Wine, in memoriall of my Bloud shed? Vsed hee any other words for the eating of his Bodie in the symbole of Bread, then hee did of his Bloud, vnder the signe of Wine? For if wee compare the sacred signe, ordained by God in the Church of the Israelites, being a Figure of the Communion of

*August. lib. de
Hereti. cap. 26.
c. 64.*

*Epiphani. lib. 2.
tom. 5. heret. 49.*

*Matth. 29.
Marc. 14.
Luc. 22.
1. Corint. 11.*

the body of Iesus Christ, which was the true Paschal Lambe, whose flesh was ordained to bee eaten without exception of persons, so they were circumcised; was there euer any difference in the eating of the Paschall Lambe, and the celebration of the Passeouer among the Iewes; betweene the Leuites being of the race of sacrificing Priests, and others of the common people?

1. Cor. 11,

To bring in another odious corruption, the Mes-salians instituted in their Missall-Idolatry, to sacrifice and offer the Body and Bloud of Iesus Christ, reiterating by this means the Sacrifice fully consummated by Iesus Christ, which cannot bee reiterated, because it was, not according to the forme of *Aaron*, but of *Melchizedec*, the Eternall Sacrificer and Priest, without leauing any successor. As also when the Apostle admonished the Corinthians to celebrate sacredly the Supper of Iesus Christ, were they commanded to sacrifice? No; but to eate, and communicate together of the Body, & to drinke of the blood of Iesus Christ.

The beginning of the Supper, was not to kill or immolate, or to sacrifice any beast, or oblation to God; but onely to eate and drinke at his holy banquet, prepared for vs by Iesus Christ, the Eternall sacrifice, and Sacrificer; who reserved onely for himselfe this Eternall Priesthood; yet neuerthelesse, hee left vnto vs a sacred Institution of a banquet, set before vs in the Bread and Wine, which represent his Body and Bloud.

After these aboue-named corruptions, Satan, a diligent Babylonian Architect, employed all his power and means, to raise an incxpugnable Fort of Idolatry; to the end that hee might wholly demolish and subuert the kingdome of Iesus Christ, when hee vndertooke to suborne the Masse, in stead of the holy

holy Sacrament of the Supper, as wee will briefly produce, and so clearly, that the most hard-hearted *Pharaohs* inueterated in their ancient Idolatries, shall by the trueth of Histories acknowledge their errorrs, and abominable Heresies.

CHAP. I X.

The ancient Religion of the Romane Empire.



Before my deciphering of this labyrinth of Errour, wherein the *Mes-salians* did so lose themselves, I thinke it verie requisite succinctly to lay open the ancient Religion of the Romanes, during the reigne of the Occidentall Empire: and of the Emperours vsurping both the Temporall scepter, and the dignitie of high Priests, superintendents ouer the Romane Church and Religion.

All of them, as well as my selfe, will confesse, that the ancient Romane Religion was either wholly, or for the greatest part instituted by *Numa Pompilius*, the second King of the Romanes, about seuen hundred yeeres before the Incarnation of Iesus Christ. Then were your high Priests inuested, which afterwards were reduced to a certaine number, euen to foure: then the number was augmented to eight: and afterwards by *Silla* to fiftene.

In the Colledge of Priests, there was one *Pontifex Maximus*, who was chosen by the other inferior Priests, of their Order and dignitie; euen as the pettie Priest purple-Cardinals make the election

The Romane Emperors and their Priests.

Titus ill. lib. 1. de ca. 1.

Fine ill. lib. de Magist. Rom.

of their great Romane Pope, out of their place, order, and dignitie.

This *Pompilian* Religion was so religiously obserued by the Romanes from father to sonne, as it was neuer possible to irradicate, or supplant it: but it continues euen to this day, as euery one shall manifestly discern by this succinct Narration.

To confirme this point, no man can be ignorant, if euer he read the Romane Histories; but that, before the Incarnation of Christ, there was not so much as one King, Consull, Dictator, or Romane Emperour, instructed in the Law of God, but all were Idolaters and Infidels, obseruing the Religion of that Magician, *Numa Pompilius*. For since the Incarnation of Iesus Christ, for the space of three hundred yeeres, or thereabouts, there was not likewise any Emperour, or Romane Consull, that changed his Religion, to embrace the Law of Iesus Christ: but, on the contrary, they strayn'd all their might and power, to put in practise what cruelties soeuer against the Church of Iesus Christ; which may bee iustified by the Ecclesiasticall Histories: wherein are explained, about eleuen seuerall great persecutions, vnder the Romane Pontifes; which were, *Claudius, Tiber. Nero, Claud. Domitian. Nero, Flau. Domitian. Traian. Elia. Adrian. Antonine* the Philosopher, *Septimius Senerus, Jul. Maximin. Mar. Quint. Traian. Decius, Licinus, Valerianus, Valerius Aurelianus, and Dioclesian*. All which Emperours gouerned both the Empire, and the superintendents ouer the Romane Religion for three hundred yeeres after the Incarnation of Iesus Christ; and in their Coynes, Sepulchres, Monuments, Titles, and Letters Patents, they retained the stile of great Pontifes, and high Priests: as is most diligently collected in a booke of the Antiquities of *Rome*, wherein are specified the Medails, Coynes, and Monuments of the ancient

Euseb. in his
bookes of the
Ecc. Hist. Anno
Dom. 34. & 68.
Anno Dom. 94.
112. & 183.
167. 202.
238. 254.
257. 276.
292.

ancient Romane Emperours, all which were en-
 stit'd Pontifes, vnder these Titles: *Iul. Caesar. Pont.*
Max. Tiber. Nero Pont. Max. Vesp. Caesar Pont.
Max. Marc. Aurel. Antonine. Aug. Pont. Max. He-
liogabalus high Priest. Aug. Adrianus Imp. Pontif.
Max. Tit. Caf. Pontif. Max. Commod. Imp. Pon-
tif. Max. Galerius Maximianus Pontif. Max.
Elanianus Constantinus, Aug. Pontif. Max. Being
 therefore in this manner Emperours, and Romane
 Pontifes, they neuer would permit any other head a-
 boue themselves, in the Church and religion of *Rome*,
 which in all ages was an enemy to Iesus Christ. For
 when the Apostles preached Christ to bee the High
 and Soueraigne Priest, the Eternall and Great sacrific-
 er, without successour, after the order of *Melchi-*
zedec, the Romane Tyrants tooke occasion, or at least
 their Lieutenants, to condemne Iesus Christ, for feare
 of impayring the authority of the *Cesars* high Ro-
 mane Pontifes.

With what fury for the space of three hundred
 yeeres, were they excited against Christians, and
 the Religion of Iesus Christ, to maintaine their
 ancient Pompilian Religion? What answer was
 giuen to the Emperour *Theodosius*, by the Senate and
 Senators of *Rome*, when they were moued to change
 their Religion, and imbrace that of Iesus Christ? They
 shewed how they had bin in possession of their Pom-
 pilian Religion for more then a thousand yeeres, and
 that the alteration of Religion, was the ruine of Com-
 mon-wealths. For these reasons persisting in their
 old Romane Religion, they forbore to receiue the
 Law of Iesus Christ.

Pontifex Maxi-
mus.
 In a booke in-
 titled, A dis-
 course of the
 ancient Re-
 ligion of the
 Romanes, by
William de Choue-
Bayly of Del-
phinau.

Catalogue of
 the *Cesars*, at
 the end of *Ni-*
cephorus Histo-
rie.
Anno Dom. 410.

CHAP. X.

*How the Bishops of Rome began
their Corruptions.*

In the Canons
collected by
Clement Bishop
of Rome, 21.
22. 62. & 95.
Anno Dom. 93.

*Alexander the
first, Bishop of
Rome, in the
yeere of our
Lord 110.*

*Sixtus Bishop
of Rome in the
yeere of our
Lord 127.*

*Syluester Bishop
of Rome.*

*Higinus Bishop
of Rome the
yeere 140.*



Y these Histories we may easily resolve, that during foure hundred yeeres and more, the Bishops of *Rome*, who tearmed themselves Christians, could neuer draw the Senate nor Senators of *Rome*, to entertaine the holy Gospel. As also they could hardly conuert the Romane Idolaters from their old and inueterate Idolatries. For the Bishops of *Rome* were too busie in restoring the Iewish and heathen Ceremonies, about difference of meats, touching ordinances not to fast on Sundayes or Thursdayes; to inuent Table-clothes, Vailes, Vessels of gold and siluer, on Hangings, Tapistries, and other ornaments of the Altar, worne out with old age, and to be burned, and the ashes to be laid vp in Fonts. Some also were mightily busied to renew the Iewish Ceremonies of vneleuened bread, hauing their mindes greatly turmoyled to corrupt the true vse of the holy Sacraments instituted by God, by the mingling of water with wine, and seasoning water with salt, to make it purgatory, and exorciz'd for the repelling of deuils. Othersome in like maner tooke great paines to ordaine Ephods of fine linnen, wherein to wrap the sacred Host: also to constitute Aubes, and other vestiments for the Priests in their sacrifices, of white, & no died colours. Some had their braines troubled to deuise Feasts of dedication, and Consecration with Exorcismes, to driue away deuills with salt: and othersome to inuent Oyles and Vnctions, wherewith to corrupt the holy Sacrament of Baptisme.

Then

The Bishops of Rome corrupted.

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Then afterwards during the time of these tyrant Emperours, and great Pontifes, the Bishops of Rome, desiring to perpetuate their names, they wore out their braines in building of Temples, not to the honour of God, but to the names of men, and women, Saints by them canonized, at their owne pleasure.

Others were occupied in ordaining and decreeing, that the consecrated Bread or Wine falling to the ground, should be licked vp by the Priests, and the rest remaining to be burned in the fire: and the ashes to be reserved in a Reliquarie.

Some looke out for Chalice, that they should be of Glasse, and not of Wood.

Others instituted solemne ceremonies for the foure severall seasons of the year, to bring Christians by this meanes vnder the servitude of destination of daies.

Others were studiously employed in ordaining the oblation, and consecration of Beanes: to solemnize Funeralls with Purple habites, after the forme of a Vestment called Trabea, which Idolaters vsed in their Triumphs celebrated to the honour of their Gods. The like purple Ornament is in vse at this day amongst the Cardinals.

Others were occupied in deuising confirmation for little Infants, and to consecrate the Creaime for Bishops only, also to honour extraordinarily the Bishop of *Hottia*, by whose hands the Bishop of *Rome* is to be consecrated, with a kinde of Mantle called *Pallium*: and to inuent a number of other vnecessary Ceremonies, yea such as were opposite to the Euangelicall libertie, ginen vnto vs by Iesus Christ.

How was it possible therefore, for the first Bishops of *Rome* to drawe the Princes and Romahe Senators, to the Law of the Gospell, for three or foure hundred yeares after the Incarnation of Christ, when they laboured nothing else but to corrupt the vse of the holy Sacraments, to restore the Iewish ceremonies, and the Idolatries.

Fabian Bishop of *Rome* in the year 240.

Pius Bishop of *Rome*, in the year, 144.

Zepherin: Bishop of *Rome*, in the year 200.

Calixtus Bishop of *Rome*, in the year, 280.

Eutiches Bishop of *Rome*, in the year, 262.

Red robes of Cardinals.

Siluest: Bishop of *Rome*, in the year 314.

Cronic. of
John Baptista
Ignatius.

Hist. tripartit:
lib. 3. cap. 12.

Paul: Aenul.
lib. 1.
In the yeare
412.
In the yeare
434.
Blom. lib. 2.
Decad. 1.

tries of the ancient Heathen Romanes?

They may here object one *Philip*, which some vaunt, was converted to holy Baptism, whose depraved manners gaue occasion to the most authentick Historiographers, to esteeme him unworthy of the name of a Christian; Whereunto they adde *Constantine* the Great, that assembled the Counsell of *Nice*, but his residence was in *Greece*, called the Empire of the East, and yet he would neuer embrace the Character of Baptisme, to be regenerate by the blood of Christ, till he was threescore and five yeares old, when he was Baptised by an Arian Bishop of *Nicomedia*, named *Eusebius*: When the same *Constantine* was at the point of death. Wherefore *Silvester* Bishop of *Rome* need not vaunt of converting this Emperour to the Faith. For the same *Silvester* likewise would not be present in the assembly of the Counsell held at *Nice*, in the yeare of Iesus Christ 327. Howsoever the matter stands, we must euer haue recourse to the truth of Histories, wherein is recited the answer which the Senate, and Senators of *Rome* made to the Emperour *Theodosius* more then threescore yeares after the death of the said *Constantine* the great: to wit, that they would not receiue the Law of Iesus Christ, but rather obserue their ancient *Pompilian* Law, to auoid the ruine of their Common-wealth through a change, and alteration of Religion: Wherefore it must needs bee inferred, that the Law of GOD was not receiued nor approued at *Rome*, by the Senate and Senators.

Now we must come to the subsequent times. After the decease of *Theodosius*, the Romane Westerne Empire began so much to decline, that in a short space, it was cleane extirpated by the Vandales and Alands, who were the first that sacked *Rome*, in part burned it, and carried away the Emperour *Theodosius* owne daughter, whom they married to *Atolphe* King of the Gothes. Not long after succeeded the *Hunnes*, and then *Attila* King

King of the Gothes, which vsurped *Italia*. About this time the Occidentall Romane Empire was stript of all Germany, Dacia, Sarmatia, and all other tributarie Prouinces euen to *Danubius*. *Spain* also, *Aquitanie*, *Gascogne*, *Burgundie*, and all the *Gauls* revolted from the Romane Tyrannie.

Then came the *Astrogothes* with their Kings, *Valamir*, and *Theodemir*, *Theodoric*, with other Barbarians and Infidels, as likewise the Visigothes, all vsurpers successiue in *Italia*.

After this reigned *Totilas*, who entred, sackt and burnt *Rome*, and all *Sicilia*. At last the *Lombardes* came to raigne, conducted by their King *Alboin*, who vsurped ouer all *Italia*.

These barbarous, Idolatrous, and Infidell Nations were as Gods scourges, ordained to punish the Romaine Idolaters committed by them, who had receiued the knowledge of the holy Gospell: and yet ranne astray from the true adoration and worship of God, violated and corrupted the holy Sacraments by their humane inuentions and fictions: in like manner to punish the obstinacie, and infidelity of the Emperours and Senators of *Rome*, who first by their Officers, and Lieutenants Deputies, had caused Iesus Christ, and his holy Apostles to bee crucified: daily persecuted the Christians, and euer opposed the Law Euangelicall, to maintaine their Pompilian Religion.

We may therefore resolute, and conclude, that for the space of foure hundred yeares, the Romane Church of Emperours and Senators were alwaies opposites and enemies to the Law of Iesus Christ.

Afterwards when the VVestern Empire was extinguished for three hundred yeares or thereabouts, that *Rome*, and all *Italia* was rulde and gouerned by Kings, Princes, and Dukes, that were Infidels, and Idolaters, which was by the *Vuandales*, by the Gothes, by the

Procop. lib. 3.

Of the wars of the *Vuandales* in the year 486. In the year 550. 554.

Paul Aemil. lib. 1. in the year 568.

Hunnes, Ostrogothes, Visigothes, and Lombards, for the space of seauen hundred yeares or thereabouts after the Incarnation of Iesus Christ there was no Emperours, Kings nor Princes at *Rome*, that would embrace the Law of Iesus Christ. The which I desired briefly to produce, to the end the Reader might not thinke it strange, though I here set downe how the sacrifice of the Masse tooke originall, from the auncient Ethnick Religion, Instituted by *Numa*, more then seauen hundred yeares before the Incarnation of Iesus Christ: and that since also the same sacrifice hath beene continued by the Romane Idolaters, hardened and inue- rated in their Pompilian Religion, which they would ne- uer abandon nor giue ouer.

CHAP. XL.

The first greatnesse of Popes; prouing Anti- christis, and bringing in the sacrifice of the Masse.

NOW, to the end nothing might be concea- led out of the Romane histories, to obscure the clearenesse and sun-shine of truth, du- ring the Tyranny and vsurpation of the a- boue mentioned Nations, there was erect- ed in *Italie* a petty Exarcate. at *Rauenna*, which stood for an hundred eighty three yeares, till it was suppress- ed by a Pope, who was inuested in the same, & encroache vpon *S. Peters* Chaire, by a Donation or Dismission wrought by *Pepyn* in the yeare 758. in requitall of the Tyrannie vsed by *Zacharias*, a Greeke Romane Pope, who de- priu'd the true heires of the Crowne of *France*, which were

In the yeare,
572.
Platine Blond:
volaterrad.
Paul: Aemil:
lib. 10.
Blond: lib. 10.

Antichrist and the Masse.

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were *Chilperic*, or *Childevic*, whom hee shut up in a Monasterie, to conferre the Kingdome vpon the said *Pepyn*. Sonne to *Charles Martell* the Bastard. This Donation of *Pepyn* bestowed on the great Romane Pontife, was the first Originall of the exaltation and eminencie of the Romane Popes, who to this day remaine the Exarcate of *Rauenna*, since about eight hundred yeares, with many Townes along the coast of the *Adriatick*, assign'd ouer to them by *Pepyn*, against the expresse prohibitions of *Constantine*, then raigning Emperour of the East in *Greece*.

While this petty Exarcate continued at *Rauenna* a long time before *Pepyns* Donation, the Bishop of the place seeing that there were no more Emperors at *Rome*, tyranniz'd and gouern'd by barbarous and mistreant Nations, began to lift vp his hopes, so as hee would be preferred before the Bishop of *Rome*, and stile himsulf head of the Church, both he and his successours Bishops of *Rauenna*, while the Exarcate lasted. This was the first petty Antichrist that assum'd a Tyrannie in the Church, pursuing the terrestriall Tyrannie of his Exarcate.

After him rose another great Antichrist in *Constantinople*, named *John*, Bishop of the place: who perceiuing the Occidentall Empire of *Rome* cleane extinguished, and that of *Constantinople* risen to a great heighth, he grew also affected to worldly Tyrannie, and conformable thereto erected one Spirituall in the Church of Iesus Christ. By a Councell held for the purpose, hee denounced himselfe to be Oecumenicall Bishop, which signifies generall, and head of all the Church. But presently after, the great Romane Pontifes tooke so good a course heretofore, that by treason the Emperor *Mauricius* was cruelly slaine in *Constantinople*, himselfe, his wife, and family, by that wicked *Phocas*, who, for recompence of this abominable Murder committed, by the notice and intelligence of their Church of *Rome*, alwayes contrary to Iesus Christ, caused *Bonifacius*

*Blond. lib. 1.
Decad. 2.
Paul. Exul.
lib. 2.*

The first apparant Antichrist.
In the yeare 588.

Sabellie.

In the yeare 600.
*Blond. lib. 1.
Greg. lib. 4.
of epist. cba. 29.*

In the yeare 604.
*Platina.
Sabellie.*

In the years
612.

Math. 26.

Math. 23.

Lw. 11.

Marc. 2.

for the third of that name, to be declar'd head, and Generall of the Church of God, vsurping the Authority of the great and eternall Sacrificing high Priest, the onely Spouse, and head of his Church Iesus Christ. Who could better resemble Antichrist then he that assumes a Tyrannie in the Church of God, a *Poligamie* in the Church, the Spouse of Iesus Christ: ascribing to himselfe that power, which Iesus Christ reseru'd for himselfe, to reside perpetually with his Church, by the power and vertue of the holy Ghost, for the conduct and gouernement of the same.

May not he rightly be term'd Antichrist, that labours directly to oppose the holy Gospell of Iesus Christ, who forbad his Apostles, when hee sent them to Preach the Word, that they should not constitute a Monarchie in the Church, as the Princes, Kings, and Tyrants of the earth are wont to doe? That none of them should presume to be called head, or greater then the rest; but that they should all be humbled as brethren: being assured that they had one onely Head, and one heauenly Father, who would dwell and continue with them for ever, to conduct and inspire them in his holy will?

Is not he truly an Antichrist, that will terme himselfe to be Iesus Christs successour to the chiefe Pontificacie, and to the soueraignty of Priesthood by him administred, which dignity he reseru'd onely to himselfe, he remaining eternall and high Priest for ever: Who left no successour in his dignity, as *Aaron* and his successours did, to the dignity of the Iewes high Priesthood; but according to the order of *Melchisedeck*, King, and high Priest, without any successour in his dignity.

Wherefore O you Romane Antichrists, why haue you assum'd the dignity of high Priests, as Heads and Soueraignes of the Church of God, and vsurpe the authority of Iesus Christ, causing your selues to be entituled, most happy, and most reuerend Fathers, and Popes, having
founded

founded a Colledge of petty purple Pontifes, to elect a great Pontife or high Priest: but to the end to renew the ancient Eghnick Romane Religion of *Numa Pompilius*, the first founder and erecter of your Pontificall dignities.

About the same time that this cruell murtherer *Phocas* set up Antichrist in the Romane Church, *Mahomet* rose up in the Church of *Arabia*, instructed by *Sergius* a Monke, about the yeare 620. For this Apostaticall Heretick perceiuing the whole Law of God to be corrupted by humane traditions, and the holy Gospell contemnd: also the Sects and diuers heresies, planted as well by the Jewish Pharises, Essens, Saduces, Masbuthians, Galileans, Hemerobaptists, and Samaritanes: as also by Christians, the Symoniackes, Nicolaitans, Cerinthians, Menandrians, and Ebionites, the Valentinians, Cerdonians, Marcionists, Montanists, Cataphrigians, Tatians, Eucratites, Seuerians, Artemonists, Porphirians, Helcheaites, Nouarians, Sabellians, Chiliaists, Paulianists, Manichees, Antomousiastes, Arrians, Eunomians, Macedonians, Eunomiotheophrontians, Eunomeocutichians, Eutians, Donatists, Luciferians, Patripassians, or Theopachites, Photinians, Marcellians, Paulosomocetans, Apollinarists, Iouianists, Pelagians, Platirians, Anthropomorphites, Nestorians, Sabbatians, Acephalians, Acarians, Olympians, Quaternians, Monoshelites, and other Hereticks, hauing corrupted the true vse of the Sacraments ordayned of God. And seeing also, that the Sect of the Messalians, especiauly prospered in their ceremonies, taken partly out of the Iewish Law, and partly from the Panyne Idolatries, hee inuented the high decrees of the Alcoran, wherein hee employed many Chapters and Articles called *Axaxars*, which are like Canons and Rules of the Mahumetan Religion.

This briefe and compendious discourse of the Romane History, I thought requisite to recite, before I began to describe

The cause of
Mahomet's original.

Looke the
Ecclesiasticall
History.

Hereticks in
the Church.

describe the originall of the sacrifice of the Masse, that thereby I might induce the Reader to understand the truth of the matter: how the Romane Empire was govern'd till the declination of the same, which was about the yeare of Christ 410. and how the barbarous Idolaters vsurpt it since, for the space of 300. yeares: as also the Antichrists haue beene rais'd, which still enjoy it at this day, and haue done for some five hundred yeares past.

CHAP. XII.

Of the Masse in particular,
with her true Originall.

Originall of
the Masse:
with exposition
of the
word.

Dan. 11.

4. Kings 11.

Messa.

Messell.
Hell.

TOr beginning to this our briefe *Missall* Treatise, we must first expresse this terme of Masse, called by the ancient Romanes *Missa*. Some haue prefer'd this *Missall* Sacrifice, to take originall from the Hebrewes: alleadging that place of *Daniell*, when he speakes of *Maozin*, as if by *Maozin* they would signifie the Masse. But this word in sence, stands farre from the *Missa* or Masse: and there are some Hebrew words which come farre nearer to it, as *Messa*; which by enterpretation is Conculcation: of which word mention is made in the Historie of the Kings of *Israell*. There is also an other Hebrew word very conformable to the vulgar terme of *Messel*, which is *Missal*, and that is hell, or the graue. But I suppose the great Romane Pontifes would not deriue the originall of the Sacrifice of their Masse, from the Hebrewes, because then they must acknowledge the Masse, or their *Missell*, to be a Conculcation or extortion, an hell, or a graue. And to speake but truth,
the

the Author of the Romane Religion *Numa Pompilius*, neuer thought of the Hebrewes, when he first instituted the Masse: neither can this word *Missa*, or *Messe*, take originall from the Greekes. Because there is no sacrifice of this name or title, though some haue brought in a colourable reason from this Greeke word *Myzain*, which is to say in French; to hide or keepe in secret: as if the *Messalun* Sacrificers receiued from the auncient idolatrous Greekes, to mumble secretly the principall words of their Masses, that the Auditors might not heare them: but they vsed to murmur and whisper betwixt the teeth, the Canons, and some speciall words, which neither themselues, nor they that looke on vnderstand. Neuerthelesse, neither the Hebrew nor Greeke words cannot properly be applyed to the *Missall* Sacrifice. And therefore we must repaire to the true etimologie of the word *Missa*, or *Messe*, drawne from the ancient Latine Romanes, who vsed these words, *Missus*, *Missa*, *Missilis*, and *Missio*: euen as in French we haue *Messager*, *Messager*, and *Messines*, for letters sent. Wherefore, when the ancient Romane Idolaters meant to dismiss the Assistants at the Sacrifices celebrated, they pronounced in the end these words. *I. licet Missa est: depart*, tis permitted, and so the Assembly was dismiss to goe home. But in time, because this note signified a pleasing release of the people, to goe home to their houses, being a chearefull, and acceptable sound, it was suppress, and the Sacrifice honoured with this terme of *Missa*. To confirme this point, two thousand yeares being now come and gone, these words are pronounced at this present day. *Ite, missa est*, which signifies a leaue giuen to the company or assembly, to depart: so as they themselues, which frequent these Temples, so soone as they heare this pleasing note, *Ite, missa est*, commonly they skip and leape for ioy, being assured that they are then licenced to goe to dinner.

The Arabians, and Mahumetists, instructed for a long
H time

Masse drawne
from the an-
cient Latine
Romanes.

Amongst the
Greekes the
Priest ha-
uing dis-
charged his
function, spake
aloud in this
manner.

Laiôn Aphefit,
as if he dis-
charged the
people.
*Apule. lib. II.
de Asin. auv.*

In the booke
of the de-
scription of
Affrick, by
*Iohn Leo Affri-
canus*.
Messa of the
Turkes.

Messelmans, in
the booke of
the great
Turks Court,
by Frier *An-
tonie Geffrie*.

In the booke
of the aboue
said,
Messen,
Messi.

*Pontife lib. 1. of
Commenta.*

time by the Monke *Sorgius*, as formerly we cited, hold this word of *Messa* in great esteeme. By which word they haue nominated three Townes or Cities called *Messa*, situated vpon the Ocean shore, vpon the Cape, where *Mount Atlas* takes his beginning.

Neere to the same Townes, in the Suburbs, there is a Temple much reuerenced by the Turkish Idolaters, because they belecue, that from *Messa* should come the righteous Pontife, promised and prophesied of by *Mahomet*: they also thinke, that about that quarter or shore of *Messa*, *Iouas* was cast vp againe, after his being swallowed vp by the Whale. Furthermore, they so highly esteeme this name of *Messelmans*, as we doe the name and title of Christians. Intimating by this word *Messelman*, as much as saued.

Moreouer, the Mahumetists honoured their Priests with the name of *Messe*, calling them *Messen*, and their Temples *Messuss*, or *Meschites*: Wherefore, they that publisht the Anatomic of the Masse, the Centons, the Foundation, Augmentation, and embellishing thereof, could not but write with speciall reuerence, in respect of the ancient Pompilian Religion and the Alcaron, Institutions of *Mahumet*.

After we haue thus decided the word of *Messe*, or of in the Romane tongue, to be deriued from the auncient Romane Idolaters, and not from the Hebrewes nor the Greekes: we must now discend to the vestments of these Missalian Sacrificers. But by the way, we must not omit the name of *Pontife*, or *Pontifex*, taking also it's originall from the Romanes, as we declared in our Commentaries. The stile also of Pope proceeding from the ancient Idolaters, who vsed to entitle their God *Iupiter*, calling him Pope *Iupiter*, but especially the Bithinians and Scithians. Which word *Papa*, comes from the Greeke word *Papau*: which is to say, great Father. As also the true title subscribed to any lutes presented to the great Romane Pontife,

life, is: Most blessed Father. The next purple Pontifes are termed, most reuerend Fathers, and petty Bishops, reuerend Fathers: all of them retayning this word Father, or Pope, Great Father, which was wont to be a common name to all Bishops: but afterwards the great Romane Pontifes reserued it onely to themselves. Another title is also retayned for the Demie Bishops termed Curates, who are superintendants in euery Parish, borrowing this nomination, from the ancient Romane Curates: which is to say, a raising, or shauing, because the ancient Curions and Sacrificers were cut, and shauen in their heads, after the Babilonian manner, or of the Herculean Pontifes, called for this reason *Stephanophores*, as wearing a Crowne vpon their heads. Neuerthelesse, by the reason that all the members of the Missall Sacrifice, deriue from the Pom-pilian Religion, wee should wrong the ancient Romane Idolaters, to take from them the originall of these names Masse, Pontife, and Curate, as may be iustified by the Romane Histories.

As for the vestment of Missall Sacrificers, *Numa* ordained that it should be white, called by the Latine word *Alba*, an Aube: which name of *Aube* continues to this day, for the vestment of him that sacrificeth and celebrates Masse. Moreouer, about his Aube, the Priest was appointed to weare a Tunicle painted, and about that the ornament of a Pectorall of copper or brasie, afterwards changed into gold or siluer, which the Missallists terme a Chasuble. They also vsed a vaile to couer their heads, when they sacrificed called *Amictus*, first instituted by *Aeneas*.

These are the principall vestments, instituted by *Numa* more then 700. yeares before the Incarnation of Iesus Christ. Tis true, that since, there haue beene many Jew-lish ornaments added, as the *Stole*, *Ephod*, *Zone*, or *Centure*, the *Myster* or *Theare*, and some other decorations, the bet-tes to pownce, and set forth the great Babilonish whore.

H 3

But

A Curate.

Curio, a Priest,
or Curat, who
in his Cure,
that is, in his
Parish had
the care of sa-
cred celebra-
tions.

Tit. Livi. lib.
1. Decad.

Tit. Livi.

Fenest. Pompo.
Leti.

Aube. Alex. ab
Alex. lib. 4.
chap. 17.

Super tunicam
aneam pectori
regumen. 1. De-
cad. 1.

Virg. lib. Ae-
neid. 3.

Purpurea vel are
comas ad oper-
tus maistris, ca-
sita ante aras
Pluribus Ve-
latus amictu.

Titilman. in
tractat. de expo.
Myſter. Miſſæ.
et Gab. Eſcl. in
lib. de expoſit.
Miſſæ.

But the Miſſalians deſirous to alter the original of their Miſſall veſtments, pretend that the *Aube* is a figure of Ieſus Chriſts conuerſation in the fleſh, or the purity of his body incarnate in the wombe of the virgine: Others interpret the white colour, to ſignifie chaſtity and conti-
nencie. Some minding to mocke, and make Playes ſophiſtically of the Paſſion of Ieſus Chriſt, ſay, that by the *Aube*, the white Robe is repreſented, which was offered by *Herod* to Chriſt, when he was ſent back againe, like a foole to *Pylat. Philo* the Jew, a more worthy Philoſopher, in his Treatiſe of *Dreames*, ſubtilly deuifeſh, that the *Aube* ſignifies the ſolidity of the moſt reſplendant light of the Dyetic, which he calls *Ens*. The linnen alſo whereof the *Aube* is made, they expreſſe for the ſubtilty of the Scrip-
tures. As for the *Amict* inuented by *Aemas*, they adul-
terate it, for the Vayle wherewith Chriſt was couered, when the Jewes mocking him in *Caphas* houſe, did ſmite him. *Tuilman* one of the ſubtileſt Miſſalians, deuifeſh, that in the *Amict*, Chriſts Deuinity, concealed in his hu-
manity, was intimated. Some like wiſe confeſſe, that the *Amict* was ſubrogated in ſtead of the Jewiſh *Ephod*, by the *Zone*, *Maniple*, and *Stole*, which are three Liga-
ments, they vnderſtand the three Cordes wherewith Chriſt was bound, and drawne before the high Priests: and after that, before the Romane Lieutenants in *Iudea*. *Biel* another pregnant Miſſalian, by the *Zone*, conceiues the rods wherewith Chriſt was ſcourged: By the *Stole*, ex-
tended in forme of a Croſſe, there was ſignified the Gibbet or Croſſe, which Chriſt bare vpon his ſhoulders. The *Maniple* alſo which he weares on his left arme, to figure the band of loue, wherewith Chriſt was bound. Another Mummerie they haue for the *Zone*, wherewith the *Aube* is truſſed, and this ſignifies the band of Gods charity. The *Stole* put ouer the *Amict*, at the Miſſalians necke, in forme of a Croſſe, deciphers Chriſts obedience, euen to the death of the Croſſe. The *Maniple* worne on the left
hand,

hand, signifies the reward of Christs eternall felicitie. Other sophisticities there are vpon the Amict, as that it represents faith: the Stole humility and obedience: the Maniple, the vigilancie and hearty deuotion of the Missalian Priest. *Tutillman* hath another subtile deuise for the Maniple worne on the Priests left hand; which as he saies, doth expresse the battaile and power of Christ, against all visible and inuisible dominations, being as a buckler against all temptations: and the Buttons of the Maniple, portend finall perseuerance.

He also further sophisticates, that by the left hand is vnderstood the humane infirmity of Christ, which being tyed with the Maniple, that Christ is tyed and bound by his diuinitie, like a mad man. *Brunnus* another Missalian Doctor, fantasticates, that by the Maniple is inferred the Missalian Priests speciall care to driue away bad affecti-
ons: or else that it figures the Cord, wherewith Christ was bound by the Iewes; and that the Stole is a figure of the Lords yoke, which the Masse-priest must weare garnished with the Armes of Iustice on the right and on the left hand. The other painted Ornament instituted formerly by the Magitian *Numa*, they disguise by the name of a Planet, as an errant Vestment; otherwise called a Cap, or Chasuble, which they say resembles the Purple Robe presented to Christ, in *Pilates* Hall, when they mocked and called him King of the Iewes.

There is another sophisticie, how this Vestment implies the Nature of Christ, wherein the Deity was couched. *Philo* the Jew immitating *Plato*, interprets this Vestment so adorned with colours, to be a Figure of the signes, and celestially Starres. Now the Masse-Priest being robed, with his Aube, Amict, Zone, Maniple, Stole, and his Chasuble, or Cap of diuers colours; he must stretch out his armes, to play two parts at an instant, represented by the Chasuble, whose quarter before, is lesse then that behinde, figuring herein the Primatiue Church, from *Abel*

*Philos. lib. de
profug.*

till Christ, and by the after part more ample, and enrich with the signe of the Crosse Christian people are signified. This Chasuble must be ioyned to the Amict, which was in the beginning in the head, to represent the coniunction of Christ with his Church. The Aube also must be correspondent to the Chasuble : to intimate how Christ applied himselfe to our infirmities. Besides, the aboue mentioned Vettments, *Philo* the Iew addes a Mytter, to declare the Messalians royall Diadem, who must haue their heads annointed with Creame, or sacred Oyle, to signifie the Priests dignitie : which Mytrall Ornament, is only preferred for eminent and higher Priests.

CHAP. XIII.

The Masse diuined, with the true nature of holy water.

*Apul. lib. II.
de lasno auri.*



OW we must descend to the description of severall parts of the Masse, whose head and originall we will particularly set down according to the truth. First of all in those which are called high Masses, celebrated on Sundayes, the Missalian Priests, retaine somewhat of the Pompilian Religion, as to exercise a lustrall water, called holy Water, wherewith to besprinkle the assistants or beholders at the Sacrifice. The coniuration and exorcisme instituted by *Numa*, was of Sea or salt water, because (said he) salt did participate of the fierie Nature, or of Fire, very proper to purifie. For this reason, the Ancient Romane Idolaters, besprinkled this salt exorcised water, as a Mercuriall expiatorie and Purgatory water for popular offences, especially for periurie and lying.

To preserve this consecrated, and exorcized salt Water, they had two sorts of Holy water Fonts : One was large not moucable, but placed at the entrie of their Temples,

*Prælus in lib.
de sacrific. et
Gag. Præcl.
Platon. Catul.
Eius aqua
asperfione, pec-
cata, presertim
per iuria, men-
dati aque dilui
credebant.
Bland. lib. de
Rom. trium.
Quid lib. Fast 3*

ples, where they adored their Images, that so they might sprinkle those which entered into the same Temples. The other was a portable Font, so conueigh therein Lustrall water into any part of their Temples or houses, that they might be watered with it, for their expiations, and purifications. They that were to celebrate Masse, if it were to the inferiour gods, it was enough for the sacrificing Priest to sprinkle himselfe with that Lustrall water. But if the Priest celebrated Masse, to the superiour gods, hee must bathe his whole body, and wash all his members therewith.

Furthermore, he was prohibited, not to vse this Lustrall water for any other purpose, but for expiations, & purgations. Conformable to which Pompilian constitution; *Alexander* the first of that name, next successor to the Apostles of Iesus Christ, and one of the first corrupters of the holy Sacraments ordained by God, continued this Idolatrie, of consecrating and exercising Lustrall water with salt, to repell deuils. Neuertheless, the better to maske Pompilian Magicke, he framed this comparison: so it is, said *Alexander*, that the ashes of an inuiolated red Cow for sacrifice, mingled with Fountaine water, purified the people of the Iewes, and therefore by a more preualent reason, water exorcized with salt, must needs purifie Christians, and driue away deuils.

Was not this a violating, and corrupting of the holy Law of God, to content and please the Romaines, tainted with the auncient religion of *Numa Pompilius* the Magician? If *Alexander* had not yeelded to the vse of salt, instituted by the auncient Idolaters for lustrall water, he would rather haue followed the Iewish ceremonie, and ordained *Ashes* to consecrate the water of expiation. For if he thought to disguise it by the Miracle of *Elizaur*, that purified the water with salt, *Abyfer* also did the like, with the wood which was brought him, when the people of Israel were distressed for sweet water to drinke. But

in

Fontes of two sorts.

Dijis superis sacra facillime, corporis ablutione purgatur: cum vero inferis ligandum erat, sola aspersio sufficiebat.

Blond. lib. 2. de Rom. trium.

Macr. lib. 3.

Satur. chap. 1.

In Delij Apollinis templo precipua erat aqua sacrificantium vsui accommodata, quam ad alios vsus haussisse magni criminis instar erat. *Alex. ab Alex. lib. 4. ca. 17.*

Platine.

Si cuius vitula aspersus populum Iudeorum mundabat, multo magis aqua sale conuersa populum sanctificat, et insidias Diaboli auertit ea, a quam de consecrat.

diffin. 1.

The Law of God corrupted.

Numb. 19.

1. King. 2.

Exod. 17.

Numb. 19.

Hys. trip. lib.
64ap. 33.
Valentinian
the Emperour
against holy
water sprin-
kle.

Salt holy wa-
ter very aun-
cient.

Against the
salt lustrall
water of A-
lexander Pope
of Rome.

in these miracles no mention is made, that *Elizent* or *Moses* instituted any lustrall water to purifie the people of the Jewes. And we cannot finde, that there was euer any lustrall water amongst the Iewish ceremonies, but only with Ashes of the victime offered for sacrifice. And therefore *Alexander* and his followers must needs acknowledge, that the inuention of salt water exorcizd for the remission of sinnes, tooke originall from *Numa Pompilius* more then 700. yeares before the Incarnation of Christ. This lustrall water was so religiously obserud by the Romane idolaters, that more then 360. yeares after the Incarnation of Christ, it is related how *Valentinian* the Emperour entring into the Temple of the Goddesse *Fortune*, a Priest who was Guardian of the same Temple, sprinkled some of this holy Lustrall and salt water vpon him, which he tooke out of a Font at the going into the Temple: wherewith the Emperour being angered, strooke the Priest with his Asperges in his hand, alleaging how twas rather defiled then purified.

By these true Histories the Missalians may boast, that the first part of their Missall sacrifice is very auncient indeed; and that their holy-water Fents, and their lustrall salt waters of expiation, proceed from the auncient doctrine of *Numa Pompilius*, but not from the Euangelicall doctrine of Iesus Christ, which they tearme a new Doctrine, and the New Testament, differing from the ancient Iewish ceremonies, and heathen idolatries. And though I cannot sufficiently wonder, wherefore *Alexander* presumed to renew the Pompilian Idolatrie, considering he had meanes to restore the water ceremoniall after the manner of the Jewes; and in this doing, to follow rather the law of God, then that of *Numa Pompilius*: for he had easie meanes to get Ashes wherewith to compound a lustrall water after the Iewish forme: nay, pretious and sacred Ashes: which is to say, Ashes referud in Reliquaries, comming from vailles, napkins, and consecrated vessels,

sels, which Pope *Clement*, *Alexanders* predecessor, forbid to be applied to any prophane use, but when they were consumed with time to burne them in the fire, and the ashes to be preserved in the Baptisterie. Yet were these sacred ashes, to incite *Alexander* to restore cinderal & lustral water after the manner of the Jewes, if he had not bin so addicted to salt, & found a better relish to maintaine the ancient idolatrous Roman religion. *Alexanders* successors, might haue gotten other ashes, that is, from the round azimall consecrated Hostes, which the high Pontife *Higinus* appointed to be burne, if falling to the ground, they could not be lickt vp by the Masse-Priest, & the ashes of the said Hostes to be laid vp in a Reliquarie. He might also haue had other ashes of Rats or Mice, or other creatures, when they deuoured the said Hostes, ordained to be burned, & reserved in a Reliquary. Wherefore seeing *Alexander* would not follow the ceremoniall law of God, to institute a salt holy & exorcise water, at least why did he not emprove the salt with the host of the Masse Priest, which they say they offer to God as a sauing sacrifice? In doing so, he had imitated the *Moyse*icall ceremonie, wherein they were commanded to offer salt in all sacrifices, and to sprinkle therewith the sacrifices that were emmolated for safetie. But if *Alexander* & other his successors had followed the law of God, they could haue added nothing of their owne braine, they could haue no memoriall nor renoune of their owne Institution. And therefore in this respect they would in nothing follow the law of God, but contrariwise, they prohibited the use of salt with their round consecrated Hostes, to celebrate their misfall sacrifices. They also forbid the mingling of ashes in their lustral waters, that in all their Institutions, they may not be thought to haue taken any thing from Gods prescription, neither from the law of *Moyse*, as also much lesse, from the Law Euangelicall of Iesus Christ: they thought to attribute these innovations merely to themselves, though they had their original from the ancient heathen Roman Idolaters 700 years before the Incarnation of Christ.

Ca: Omnes de
consecrat: di-
stinct. 4. & cap.
Alaria & cap.
Vestimenta:
dist. 1.

Cap. Alaria: de
consecrat: Di-
stinct. 1.

In 55. Canon:
Miss.

Leuit. 2. 7. 8.

The reason
why new Ido-
latries were
invented.

True holy
water for
Christians.

Heb. 9.

Epiph. lib. 1.
tom. 1. sec. 9. &
17. Cont. her.

To resolve this first Missall part, it were much more expedient; O you Missallians, in stead of your sacrifices and exorcismes of salt water, wherewith you sprinkle the people, to preach purely, and sincerely the holy Gospell, and to teach Christian people, that the true purification & washing away of sins, depends on the blood of Iesus Christ, which is powerfull enough to repell devils, to deliver vs from hell, to preserve vs from eternall death, and to wipe out in vs every spot and blemish of sin: without vsing exorcismes, or conjurations with salt, to drive away devils conformable to Pompiian Magicke, & the heresie of the Samaritans, who thought themselves purified by those, and washing with the same every day.

CHAP. 14.

The Procession of the Masse.

a. Part of the
Masse,
Procession.
Platina.

Tit. Liv. in
his Decades.
Supplicationes,
quas nos pro-
cessionem voca-
mus, fiebant
circa delubra
sanctaque & pul-
vinaria, in qui-
bus huiusmodi
debatatur, prece-
dentibus pueris
ingenuis ac Sa-
cerdotibus cora-
mentis, ac laure-
is tentationibus
marum, voce
modulata can-
entibus cor-




After the Asperges is sung, the lustral exorciz de water sprinkled vpon the Altars, the Images, and all the assistants at a Masse, then follows Procession, which is attributed to *Agapet* the Romane Pope: But this was Instituted aboue a thousand yeares before him; for the ancient Romane Idolaters called it Supplication. A forme Instituted by *Numa* to goe on Procession, either to appeale the wraith of the godds, to obtaine peace, or to pray vnto God for the fruits of the earth; the order was in this manner: First before the Procession walked certaine young children, then the sacrificing Priests clad in white Surplees, singing Hymnes, Psalms, and Canticles to the honour of their gods. Then marched the high Priest, or *Curio*: Then marched the Romane Senators, with their wiues and children: and sometimes the common people assisted. There was commonly carried about in Procession, the Shrine or Reliquarie of god *Iupiter*, or of *Minerva*, by some Priests clad in white Surplees, with maichen heads, and thereon

thereon wearing crownes. This Crowne was of such reuerence and esteeme, that the Emperour himselfe *Commodus Antonine* high Pontifex, caused his head to be shauen & cut round, expressly to carry the Cabinet of god *Ambris*. Before the Cabinet or Reliquarie, went a Cierger, carrying a light Taper in his hand. When the Procession went along through the streets, there were seats erected, to serue for stations or places, where the Priests, which caried the relicks were appointed to rest & take breath. When the Procession was ended, the Temples were opened, the Altars & Images perfum'd with Incense, and the reliques of their gods shewed. On those dayes, when the Procession went abroad, a Feast was celebrated, the shops were clos'd vp, the Hall of Iustice shut in, and the prisoners vnshackled: who can better decipher the order of Processions obserued euen at this day, by the Missalians Instructed from father to sonne in the Pompilian religion. What other Author can be alleadged touching the ceremonies performed in Procession, except *Numa Pompilius* himselfe? If the Missalians sought not out further, for their crowned shauen crownes, and white Surpleses which the ancient Egyptian Idolaters were wont to vse: the Priests of the Goddess *Isis*, or the Babilonian sacrificers, wearing their heads and beards shauen. As for the Law of God, the contrary therein was obserued, and the sacrificing Priests were forbidden, to cut their heads or haire round, and to shauē their heads. And as for the Law of the Gospel, there is no such like ceremony commanded by Iesus Christ, nor by his Apostles: they must therefore needs proceed from the ancient Pompilian Religion: For other things in the Procession, they haue added the carrying of the Crosse or Banner: this Banner was tearmed by the ancient Romane Idolaters *Labarum*: which was reputed a sacred ensigne, so much reuerd by the Dictators and Emperours, as also by the souldiers that went to the wars. *Antonin* first pictured in that Banner a Sow, by reason of the name *Troia*, which in the vulgar Italian tongue signifies a Sow: which ensigne *Antonin* vowed and dedicated in

men, subsequē maximo Pontifice vel curione: deinde sequentibus patribus ac senatoribus cum coniugibus & liberis plerumque coronatis. Apul. lib. 17. de Aspi. aur. Bland. lib. 2. de Rom. trium. Alex. ab Alex. lib. 5. chap. 27. In the booke of the discourse of the ancient Romanes Religion. Lamprid. Apul. lib. 11. de Aspi. aur. Alex. ab Alex. lib. 50. chap. 27. Herodote in his Histories. Ioseph. in his Epist. ad Iudeos in Babylonem abducentes. Ne verticem deradatore, noue barbam vllitate. Lami. 19. Nec in gyrum ac rotundum attopdebitis cornu vestrum, nec raderis barbam. Ezech. 44.

Ex Libris Messa-
e ad Orlan-
num Augustum:
Aput Lib. 2. de
Afin. aut.

In the said
booke of the
Religion of
the ancient
Romaines.

the Temple of *Iun*, Queen of the heauens: because the Sow, was the consecrated Vi~~ti~~me to the same Goddesse. The old Romans after wards caused a *Morantus* Caduce to be drawn vpon the Banner whereon was painted the picture of two Serpents coupyed together; then was an Eagle portraeed for the Ensigne of the Romain Empire: but *Constantine* the Great, Emperour in Greece, made to be drawne therein a figure of greek letters, a X interlaced with an ϵ , & on the two sides α & ω in this signe,  signifying thereby this word *Christos*, or Christ.

This Banner was spread xpon a pole or staffe of wood, made in forme of a Crosse, the Bāner being foure square, in the fashion of an Ensigne of crymofine violet silke, edged about with fringe of Gold or siluer, & pretious stones. In imitation of this, the Missalian Priests haue adorned their Pompilian Processions, in which they carry Banners, as if they meant to goe to the wars, or conduct a martiall Army: but in stead of portraying therein the name of Iesus Christ, they paint the effigies & Images of diuers gods and goddeses, saints, men & women, the Patrons of each parish. This in somme is the originall of the Missall Procession, standing for the second part of the Masse. Was there euer such palpable Idolatry vsed by the Israelites, when they would celebrate the Feast of vnleauened bread, to eat the Paschall Lambe, a Figure of the holy Sacrament of the Supper, which the Missalians haue adulterated by their Missall sacrifices? Did they euer carry about in Procession the flesh, or the bloud of the immaculate Lambe? Did they euer lay it vp in a Reliquarie to be carried in Procession about the streets? The Serpent of Brasse, though they much prophaned and abused it, yet did they at any time carry any part of it in a Reliquarie vpon the shoulders of their Priests, wearing their heads and beards shauen, as the Greek Pontife *Vrbain* ordained, that the round consecrated Hoste should be carried in Procession by the Missalians, & instituted a solemn Feast euery yeare on holy Thursday, that so he might conuert the vse of the holy Sacrament, to a more detestable Idolitrie then all his Predecessors?

CHAP.

The Altar and Lamps lighted.

61

CHAP. XV.

The third part of the Masse, that is, the Altar and
Candelights lighted.



After the sprinkling of holy-water, & Procession performed, *Numa* instituted that the Masse Priest, to celebrate Sacrifice, being clad with his Aube, and Chasuble, or painted coate, his head crown'd, & beard shaven, that he should approach to the Altar, prepared for sacrifice, set forth with a Lamp or light Taper, which ordinarily was of Tede or Pine. For without an Altar & fire, no Sacrifice could be celebrated. He also ordained that the Masse Priest should turne himselfe neere to the Altar, towards the East. *Porphyrus* the heretick did not only continue this *Pompilean* Magick, but further he constituted, that the entry into the Temple, and the Images should be turned towards the East, so the end that those which went into the Temples, prostituting themselves before the Images, might adore & make their prayers towards the East: euen as the Persians did, who worshipped the Sunne in the East. Are not these *Missalian* & *Pompilian* Institutions contrary to the auncient ceremoniall Law of the Jewes, wherein they were prohibited to pray towards the East; that so they might be different from the ancient Idolaters? And therefore acknowledge, O you *Missalians*, that your erection of Altars towards the East, your Lamps and light Tapers, the Pictures and Images worshipped in your Sacrifices, to haue had their originall from one to another. For those Images and Pictures wherewith your Altars are enriched and adorned, cannot be deriued from the law of God: which doth not only prohibite the permission of any Images in Temples, but the very hewing of them out, and that they should not be renewed. To what can God be resembled? what Image, picture, or pourtrature can be deuised to his similitude? And yet neuertheless, out of most detestable & abhominable heresie, you (O *Missalians*) draw the Image & forme of the Trinity, of one God in

The third
part of the
Masse.
Altar, and
Tapers light.

*Omit. lib. 4. de
Fest.
Apul. lib. 11. de
Aim. aur. Plat.
in Numa.*

*Alex. ab Alex.
lib. 4. cap. 17.*

*Exod. 10.
Leuit. 16.
Deut. 5.
Esay 40.
Abhominable
Idolatriy.*

The Altar and Lamps lighted.

3. persons, in your round hostel, which you cause to be ador'd.

Neuerthelesse, two Missalian Doctors, Titelman & Biel, express the Altar otherwise, when the Masse Priest approacheth with the golden chalice in his hand, they also adging, how this doth figure Christ, bearing his Crosse to Mount Caluary. And then the Priests kissing of the Altar, to signifie the Nuptials and Nuptiall signe of Christ, with his Church. The right side of the Altar to figure the people of the Iewes, and the left the Gentiles. For this reason, Durand a subill Missalian, writes, that the Missall Mummery must begin at the right side of the Altar, and conclude in the same: neuerthelesse, all the principall Monkeries are celebrated on the left side of the Altar. As for the fire & light Taper, they apply them to Christ, as being the fire which purifies the rust of our sinnes: Or otherwise, the fire of charity enuironing all Christian people: and the light Taper portends the light of faith, and the ioyfull coming of Christs Incarnation. And not these abhominable sophistications, which Numa the Magitian neuer dreamt upon, when he instituted the Altar, the fire, and light Taper wherewith to sacrifice.

To continue the order of the Missall Sacrifice, when the Masse Priest hath made his approach to the Altar, the Taper lighted, and he adorned with his Aube, and Chasible, turning his face towards the East, and contemplating the guilded, and beautified Images, he must say his *Confiteor*, & confesse himselfe, acknowledging his owne proper offences, and crauing pardon of the Gods and Goddeses, men and women Saints, requesting iust and reasonable things, as *Pythagoras* said in his golden Charmes, and *Orphens* in his Hymnes. It seemes that *Numa* the Magitian thought the Masse Priests conscience cleared by Confession, and without the *Confiteor*, that the Sacrifice could not be worthily celebrated: wherefore *Damasius* and *Pontianus* Romane Pontifes, cannot iustly take vnto themselves the glory, of being the first Institutors of the *Confiteor*, for the Masse Priest. For about a thousand yeares before their time, it was forged by the ancient Romane Idolaters: being also vpheld to this present day for when Priests celebrate

Durand. lib. 4.
rub. de multis.

4. part of the
Masse.

Confiteor.

*Rem diuinum
facturus, ad sua
leuandam cul-
pam, semi pri-
mis reum dicere
debebat, et maxa
punitere ac fate-
ri admissum,
Vultumq; sub-
mittere.*

*Alex. ab Alex.
lib. 4. cap. 37.
Blond. lib. 1. de
Rom. Triumph.*

The Altar and Lamps lighted.

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celebrate their Missall Sacrifice, they pronounce or murmur a *Confiteor* in a language not understood by themselves, nor the standers by, addressing their prayers and supplications to the Gods and Goddeses, men or women Saints: in stead of reuerencing, honouring, adoring, and praying to the onely true and omnipotent God, Creator of all good things.

Nevertheless Titchmans Alcoran applies the Masse Priests Confiteor to the confession of Christ for the finnes of the people.

After the *Confiteor* mutterd; for better obseruance of the Pompilian Religion and Ceremonies, the Masse Priest must wheele and rewheele about, turne and returne along the side of the Altar, first lifting vp, then abasing his hands, with prayers and meditations towards the East. For *Numa* the Magitian held opinion, that there was great sanctity, in these wheelings, wreathings, and turning about of the Sacrificer: As may be cotiectured, it was an occasion of adding this pleasant song to the Missall Introduction, when the Priest begins to make his wheelings & turnings, I will goe vp saith he, to the Altar of God, which reioyce my youth. Hath he not iust cause to reioyce; when he sees the cloath laid, the table set, the banquet prepared, the Musick of Organs & other Instruments to sound, Odours & Incenses, the Chalice full of wine, the Colation prepared, and chink offertories ready to fill his purse? Are not all these meanes to exhilarate the Sacrificers youth, when he goes vp to the Altar to say Masse, to dance and turne about; in forme to him prescribed by the Magician *Numa Pompilius*? And not only the Romanes but other Idolaters, also in celebrating their Sacrifices, were wont to turne and wheele about, lifting vp the hand to their mouth, and then turning the whole body round about; which windings and wreathings were reputed sacred.

Titchman in his Alcoran makes mention that the Masse Priest in making his vagaries along the Altar, discharge 7. reuerences or salutations to the assistants in his Sacrifice: that he may repell the 7. marvell sins, by the seven-fold grace of the holy Ghost. But in performing the 7. reuerences in his Missall dance, he must

Chap. 9.

Fift part of the Masse.

Turnings and wheelings about.

Ma sunt uerleges in sacris, a Numa instituta, dextram ad oculum ferre, et se in orbem circum agere.

Blond. lib. 1. de Rom. Triumph. Macrobius Saturnalis.

Introduction to the Masse.

Plin. lib. 28.

turne

The first part
of the Masse.
The second
of the Or-
ganes.

Antems.
Collects.
Graduals.
Tracts.
Sequences.
*Hymnorum plu-
res species erant,
Hymnus, Dia-
nus, Apollini,
Pagan, in Pro-
sodia, Dioniso
Dithyrambus.
Ceteri, Iulius,
Veneri, Cratye-
lus, prater quas
fuerunt, profe-
duri, Hypothre-
ma, et Stagi-
mon. Alex. ab
Alex. lib. 4. cap.
17.*
Diuers Mas-
ses.
Dry Masses.

turne about to the standers by except before the Preface, and the
kisse Peace, he being then employ'd in the fraction of his round host,
to convert it transubstantiate into an accident without substance.

When these wheelings, windings, wreathings, & gesticula-
tions, are perform'd by the Missalian Priest, *Numa* constituted
the sound of Organs, Flutes, & Viols, to sing Hymnes, Peans,
and Canticles, to the honor of the Gods, in whose name the
Missall Sacrifices was celebrated. This part of the Masse hath
bin enrich'd with diuers Antems & Songs, by many Roman
Pontifes. Some, as *Flavian*, and *Dionysius*, instituted Antems,
Prolephorus Collects. *Leo*, or *Gelasius* Graduals. *Gregory*, or
Gelasius Tracts. *Gottigerus* Abbot of Sandal Sequences:
which are sundry Musicall Notes, to serue for decoration and
ornaments to the sacrifice of the Masse. But if the ancient Co-
mentaries of the Roman Pontifes, instituted by *Numa* were
reuealed, wee might finde great variety of Songs, Peans,
Hymnes, Canticles, & Odes, dedicated & consecrated to sun-
dry Gods & Goddesses, euen as much diuersity of Musicall
songs haue bin annexed, by reason of different Missall Sacrifi-
ces ordained for diuers Gods & Goddesses, men and women
Saints. For as the old Idolaters celebrated their Sacrifices to
sundry Gods & Goddesses, the Missalians also perseuer to ce-
lebrate their Masses to diuers men and women Saints: some
in the name of our Lady, others of *S. Sebastian*: some of the
holy Ghost, and others of *Requiem*, putting a distinction euen
betweene dry, and common Masses, wherein the sop is steep't
in wine: so as an infinite company of Missall Sacrifices haue
sprouted out to diuers Saints of both Sexes, wherein are
sung sundry Canticles and Sequences. Were not these hor-
rible and abominable corruptions of the holy Sacrament of
Christs Supper, to make an Idolatry of it, after the manner
of the ancient Sacrifices instituted by *Numa* the Magician?
Wherefore *Uhellianus* the Pontife cannot glory for hauing
enrich'd the Sacrifice of the Masse, with the sound of the Or-
gans. For about 1200. yeares before his dayes, this Institu-
tion was published by the Magician *Numa*.

CHAP. XVI.

Of Incense and Offertories, with other parts
of the Masse.



Vt to varnish this Babylonian Sacrifice, the Alcoranist Misalians interpret the variety of their muscull Songs by Pythagoricall Philosophy. As for the Collects, that is to say, pieced or annexed Prayers; they command them to be sung in vneauen numbers: that is, three, siue, or seuen: three, to intimate the Trinity; siue, to represent the siue wounds of Christ; and seuen, to symbolize the seuen words of Christ which he vttered vpon the Crosse; or else the seuen gifts of the Holy-Ghost. Furthermore, for the more subtrill Pythagoricall Philosophy, the Masse-Priest must not passe the number of seuen, by the ordinance of Pope Innocent the third of that name.

The Sophister Biel in his Alcoran of the interpretation of the Masse, addes, That the number of the Collects are equall to that of the secrets; which is to say, to prayers secretly mumbled by the Masse-priest, that they might not be contemned of the people. After the Collects; the Graduall song more sharpe and graue, is a figure of the confession of Publicans, when they heard the preaching of Saint Iohn Baptist: notwithstanding, this Graduall note is not sung in the missall sacrifices from Easter till the Feast of Pentecost, to decypher the happy estate of the time to come.

Besides the sound of the Organs, and muscull songs, the ancient Romane Idolaters were wont to vse in

Seuenth part
of the Masse.

Perfume of
incense.

Blond. lib. 1. de
Rom. Trium.

Alex. ab Alex. lib.
4. cap. 17.

Iliaca temporibus
veteres non
Thure sed Cedri,
& Cit: i furno, de-
os adolebant.

Alex. ab Alex.
lib. 4. cap. 17.
Platina.

Tit. Liu. 3. De-
cad. 3.

Tit. Liu. lib. 9.
Decad. 3.

Ovid. lib. 3. Fast.

their sacrifices, the perfume of incense which they pre-
served in a little vessell called *Acerra*. In this little
Thurall Coffe lay the Odors which the Priest tooke to
incense the Altares, Images, Hoste or Victime, especial-
ly in Masses celebrated to god *Ianus*, and to the god-
desse *Vesta*, who reioyced in the wine and incense of-
fered to them. For in the Troians time, in stead of in-
cense they vsed Cedar or Pomecytron wood for per-
fume. Wherefore it was not *Leo* the Romane Pontifex
that first instituted the vse of incense, and to smoake in-
cense at the Missall Sacrifice: for more then seuen hun-
dred yeares before the incarnation of Iesus Christ, the
ancient Romane Idolaters practised incense in their sa-
crifices. As also the Romanes retained the Latine word
which signifies Incense, *Thus*, from the old Greeke
word *thus*, that is to say, I sacrifice: because the idola-
ters in all their sacrifices vsed incense, as likewise they
had a portable Incenser, wherewith to incense: Al-
though some haue written, that the ancient Romane
Idolaters celebrated sacrifices to the goddesse *Ceres*,
and vsed the gum of the Pinetree called *Tede*, in stead
of incense: for which cause *Ceres* was termed by the
Poets *Tedifera*.

In Titlemans *Alcoran*, the incense is interpreted for the
prayer of the Masse-priest, that it may mount vp into
heauen with the odour of swauity: euen as the fume of in-
cense steames vp on high. Hesophisticates also with Biel
his companion, auerring that the Incense signified the
grace of the holy Spirit. These subtill Alcoranists alledge
the passage of Tobia, who drane away the Deuill by the
perfume of a burnt Liner. The same Biel makes another
interpretation of the incense, as that it figures the vnction
of Christ by Mary Magdalen, because Christ was anoin-
ted twice, the incense is also twice offered in the Missall
Sacrifice.

For another part of the Missall Sacrifice celebrated
by

by the ancient idolaters, the Offerto. y of the first-fruits comes in, which were offered to the honour of the gods, in whose name the sacrifice was solemnized. This offering belonged to the Masse-priest, and hee might freely cary it home vnto his house, for the nourishment of himselfe and his family. Notwithstanding there were other offerings distributed to such as were indigent. After wards through the Missalians avarice, this vse was conuerted into an offertory, or offering of gold or siluer to line the purse, which some attribute to *Leo* the Romane Pontifex; though this offertory had bene practised more then a thousand yeares before his time. And for a iustification hereof by the Romane Stories, when *Numa* had instituted all the Ministers of his Religion, as Pontifes, Augures, Saliens, Fecials, Curioes, and others, he also constituted meanes to nourish and maintaine them. He caused a fundamentall allowance to be raised out of the publike reuennues for the maintenance and entertainment of religious vestals.

After his example, many particular men did the like, so as their benefices grew rich by these foundations or annuities: and these benefices were of two kinds; one at the presentation and inauguration of a Prince, of the Common-wealth, or of the Colledge of Pontifes: the other were at the presentation of some particulars, patrons of the same benefices by them founded, and endued with great riches. Ouer which benefices the high Romane Pontifes had vsurped a power to giue dispensation for the holding of two together, as in *Titius Linius* it is related of *Fabius Maximus*, who by a dispensation held two benefices when he was created Pontifex, more then two hundred yeares before the incarnation of Iesus Christ. This was therefore the first reuennue of Missalian sacrificers to haue benefices richly founded. Their second reuennue or emolument, grew by offertories, offerings or oblations. The third

The eight part
of the Masse.
Plin. lib. 11. cap. 3

*Blond. lib. 2. de
Rom. Trium.*

*Sacerdotiarum
sive beneficiorum
duo erant gene-
ra: unum,
quorum collatio
adrempt: aut prin-
cipem, aut ad pon-
tificum collegiū
spectabat: alio-
rum, quorum col-
latio ad aliquam
similam, eiusque
successores perti-
nebat: qua bene-
ficia in vii patro-
natus consecran-
tur. Blond. lib. 2.
de Rom. triumph.
Dispensation to
hold many be-
nefices.
Tit. Lini. lib. 30.
Foundation of
Benefices.
Offertories.*

First-fruits and vacancies.

Tertia, Sacerdotiorum opulentia, à solutionib^{us} proveniebat, quas inferiores, superioribus Pontificibus impendebant, quale apud nos est, cum Pontifici Romano fructus primos antistites & his minores Sacerdotes ad obtinenda beneficia pecuniam dissolunt. Blond. lib. 2. de Rom. triumph.
Videntes & deos haberent propitios, multa Sacerdotibus largiebatur felicitati animarum consulturi. Blond. lib. 2. de Rom. Trium.
Cicero in oratione pro domo sua ad Pontifices. Blond. lib. 2. de Rom. Trium.

revenue consisted of annuall meanes and contributions, as the first yeares fruits, which the idolatrous Romane Pontifes were wont to take, for the vacancy of benefices in their gift, or that they sold and dispensed with. The fourth revenue grew from obsequies, anniuersaries, legacies, and donatiues conferred, to pray to their gods for the soules of the deceased. All which is verified likewise at this day, by the monuments and sepulchres of the ancient idolaters. The fift revenue came in by amercements, condemnations, and confiscations, which were adiudged by the Romane Pontifes: As *Cicero's* house and palace when he was banished, were confiscated to the Colledge pontificall: & specially allotted for sacrifices to be celebrated in the Temple consecrated to the goddess *Liberty*. I was desirous by the way, briefly to recite the revenues and supportations of the ancient Romane sacrificers, to the end that men might more and more discern that all abuses and idolatries succeeding in the Church of Iesus Christ, are not new; but originally deriued or reuiued from the ancient Romane idolaters, as the foundation of Masses, Obits, Anniuersaries, Dispensations for holding fund: y benefices, pensions, vacancies, first-fruits, offerings, and the Missalian treasure, all amercements, and confiscations adiudged wihin the demeanes of the Romane Pontife, with other ordinances reuiued by new Romane Popes, which haue descended from one to another. To this purpose we reade in the Romane Stories, that during the reigne of the Emperour *Valentinian* the second of this name, there hapned a dangerous sedirion at Rome, betweene the Christian and idolatrous Priests, which stroue who should amasse or heape vp together most wealth in the Church by grants, testamentary legacies, oblations and other inuentions: so as the Heathen and Infidell idolaters, who retained yet a Temple to themselues, called at this day the

the Church of Saint *Peter ad Vincula*, fought with the Christians at Rome, who would have dedicated it to their deuotion.

After the Offertory, *Tulemans* Alcoran sets downe how the Masse-priest should bee silent for a time, to figure the flight of Christ, or his Disciples feare to confesse him before the Iewes. Then this being performed, the Priest sings aloud, *per omnia secula seculorum*: because after Christ had hidden himselfe, he publickly came forth in *Lazarus* house: Then he sings *Sanctus, Sanctus, Sanctus*; to allude to the Iewes song, when Christ entred into Ierusalem. When this Mulicke ends, the Priest must murmur in secret, and betweene his teeth, counterfeiting sorrow, without any turne-about, but then he must expresse a kind of mute mummerie, by the making of many reiterated croyfadoes, as shall hereafter be mentioned.

Chap. 35.

CHAP. XVII.

Of the round Host, with the Consecration of the same.



Ext to the Offertory, we must come to the ninth part of the Masse, the most rich and most pleasing for the Missalians. This is the Host or vietime, which comprehends the end of all this Missall Sacrifice. In the dayes of *Numa* the Magician, the Romanes were not yet accustomed to kill, and immolate with the blood of beasts: but men were appointed to eate and communicate within the Temple, after the end of the Missall Sacrifice, small round loaves consecrated to the honour of the gods, in whose name the sacrifice was celebrated. These little round hosts of

Ninth part of the Masse.

Round host of flower.

Plutarch in *Numa*.

Pollux. in *onom.* lib 6. *Mysteriis peractis, qui sacris intererant rotundis panibus*

quos in honorem
Deorum abbibe-
bant stantes ve-
scabantur, nec
nisi sacrificia
perj. Eto vasis
licebat Alex. ab
Alex l. 4. cap. 17.

fine meale, were eaten by the Priest, & by the assistants, standing vpright, and not sitting. The flower wherof they were made, was called *Mola*, and from thence came this word *immolare*. There were diuers hosts, that is to say, little round loaves dedicated to diuers gods, as there were likewise sundry Misfall Sacrifices. With the said round hosts they also offered wine: the Altars seruing for Tables. While the Priests & the assistants in the sacrifice, eate and communicated together of the said little round loaves consecrated to the honor of their gods, hymnes and thanksgiuings were sung, and some vsed the sound of the Organs and Cymbals.

Before the swallowing of this round host, printed with imagery, the Missalian Doctors ordained the Priest, to utter certaine exorcismes, and conirations, with many signes of the crosse. First, hee must make three crosses vpon this round host, to figure the trinall tradition of Christ; that is to say, by the Father, by himselfe Christ, and by the holy Ghost, in pronouncing these words; *Hæc dona, hæc munera, hæc sancta sacrificia illibata*. Some other Doctors Alcoranists and Missalians interpret the third crossing for Iudas treason, who deliuered his Master into the hands of the Iewes. Besides the aboue mentioned three Croisadoes, five others follow: to intimate the five dayes/space from the day of Palmes, to the day of the Passion, or otherwise to represent the five wounds of Christ; two in the hands, two in the feet, and one in the right side. Of which five Croisadoes, the three first must be made ouer the Chalice, and the round host; to figure the deliue-ry of Christ to the Priests, Scribes and Pharises, or to signify the price of Christs sale, that is to say, three times ten, which import the thirty pence. The two other crossings are made distinctly; on which is the fourth ouer the host, and the other ouer the Chalice distinctly, to manifest vnto vs the two persons, of Christ and Iudas: when this is done,

the

the Masse-Priest continuing in his fooleries and monkeries, stretcheth out his armes, to delineate Christ spread upon the Crosse: then, he lifts the round host printed with imagery on high, that it may be adored: Afterwards, he returns to make three crosses; one over the host, another over the Chalice, and a third over himselfe: to play herein the part of three estates or conditions: of those that are in Heauen, in Purgatory, and in the earth. Then he thumps upon his brest, to play the penitent theefe that was hanged upon the Crosse. This thumping of his stomacke must be performed with the three last fingers of his hand, because the thumbe and the next finger are reserved to consecrate and transubstantiate the round host. Moreover, he must beat his brest three times, to figure a triple offence, of the heart, of the mouth, and of reall act; exalting his voice, to represent the Theefe or the Centurion which confessed God in the Passion. Sixe other Croisadoes are afterwards reiterated, three over the couered Chalice, to commemorate the three houres that Christ hung alive upon the Crosse; and three other crosses are made over the open Chalice, and the round host, being once more eleuated, to decypher the three houres, that Christ hung dead upon the Crosse. Then does he adde two other crosses, after the Masse-monger hath kist his Chalice, to describe the mystery of blood and water issuing out of Christs sides. Besides all the aboue mentioned mute mummeries, the Priest must lift the vaille over the Chalice, and release it from the Plataine, to represent the rent vaille in the midst, at Christs death. This being done, the round host is laid upon the Chalice, and couched in the corporall, to figure the burial of Christ. When the Masse Priest hath plaiaed the part of the hang'd theefe, of the traitor Iudas, of Christ, of the Publicanes, hee afterwards comediates the Centurion, singing the Pater Noster. But Durandus Alcoran, by the seven petitions in the Pater Noster, expresses the seven teares of the Virgin Mary, the seven vertues;

vertues; or the seven mortall finnes. When this song is ended, the Priest remains silent for a while, to represent the silence and repose of Christ in the grave. Another aperry or monkery is plaied by the Masse-priest, with the round host, which he layes upon the Pix, to decypher the vnion of his diuinity with his humanity: but when hee plaies the secret mystery, the host is hidden out of sight.

CHAP. XVIII.

Of diuers parts and sundry Ceremonies belonging to the Masse.

Re diuina & ceremoniis celebratis, Sacerdos tunc, I, licet, susclamabat: qua voce illos qui interfuerant, missos faciebat. Alex ab Alex. lib. gen. dic. 4. cap. 17. Masse instituted by Numa more then 700 yeares before the incarnation of Christ.



When the sacrifice was ended, & the little round hosts eaten, *Numa* appointed these words to be sung, *I, licet*, or, *Ite, Missa est*: which is to say, go, you are permitted, the assembly is dismissed, to repaire home to their houses. Are not these all the parts of the Missall sacrifice, most of which were ordained by *Numa* the Magician about 700 yeares before the incarnation of Iesus Christ: that is, the vestments of the Aube, Chasible, Lustrall holy exorcis'd water, with salt, to repell deuils: the Altar, the light Taper, the sweepings and glancings along the Altar, with prayers and meditations towards the East: Procession, with the Reliques and shrines caried on mens shoulders by the Priests clothed in white surplices; & crowns vpon their heads: the Confiteor address'd to men and women faints; the sound of the Organs, Canticles, Peans, Hymnes, and Odes: the incenser and incense: the Offertory, the communication of little round loaves consecrated to the name of their gods; and at last the note, *Ite, Missa est*? Will you now at last acknowledge, O Missallians,

Misſalians, that you borrowed all theie parts and members in your Maſſes from the Pompilian religion? Why retaine you the name of Maſſe, which Ieſus Chriſt called a Supper, or the Communion of his body? Why haue you made choice of the peculiar veſtments of an Aube, and painted Chafible, from the ancient Romane Idolaters; which habits were neuer appointed you by Ieſus Chriſt? Why haue you giuen more credit to Pompilians Magicke, for the driuing away of Deuils with ſalt, exorcis'd water, termed holy water, then to the ſacred Word and Goſpell of Ieſus Chriſt, who inabled you in his name, to repell deuils, and not with the Magicke of ſalt? Who inſpired you but the ſpirit of *Numa*, to ſhaue your heads round, to put on white ſurplices, to cary about ſhrines in Proceſſion with a banner? When Ieſus Chriſt celebrated his holy Supper, and inſtructed his Apoſtles in the communion of his body and blood, did hee command them to follow the rites of the ancient Romane Idolaters? to haue Altars ſerforth with Images, to uſe windings, and wreathings along the Altar, to be cut round, to haue aubes and chaſibles; addreſſing your Confeſſions to men and women ſaints, to ſound the Organs, to perfume the altars and Images with incenſe, to gape after the offertory, to bring money to the Coquille for the Prieſt, to eate little round hoſts conſecrated and adorned with imagery, and then after all to ſing, *Ite, Miſſa eſt.*

But you Miſſaliſts, I fore-ſee your cauels, wherein (Miſſalians) you wil readily confeſſe that the main body, and principall parts of the Maſſe, were digeſted and brought in by *Numa Pompilius*: the further additions notwithstanding and ornaments were inuented by other Romane Pontifes; and eſpecially by a Monck called *Gregory*, the firſt of that name, who attained to the Papacy: who being inſtructed in Pythagorickal Magicke and Philoſophy, hauing alſo ſtudied the lawes

L

of

Mat. 27.
Luk. 20.
Mark. 14.
1. Cor. 11.

Mark. 16.

Platina,
Volaterra.
Kyrie eleison.

Quoties prodigium nunciabatur, sacrum nouemdiuiale per nouem dies agebatur.

Tit. Liv. lib. 1.
decad. 1.
Alleluia.

of King *Tullus Hostilius*, successor to *Numa*, to the end to perpetuate his name by some new addition to the sacrifice of the Masse, instituted the singing nine times these Greeke words *Kyrie eleison*.

Gregory held this ninth number in great reuerence, euen as the ancient Romane Idolaters had recourte likewise to the Nouemdiuall Masse, vpon any monstrous prodigies or sights. He also ordained, that at the Missall sacrifice, there should bee sung two Hebrew words to accompany the two Greeke words: and on some dayes these words to be sung, *Alleluia*: being on other dayes forbidden.

In stead of which Alleluia is sung another song called a tract, with a loud voice, and a protracted note, in a grane kind of Musicke, to decypher the miseries of this age. Now, bee that sings the Alleluia must sing with a higher voice then he that bowles the Gradual, as Tittlemans Alcoran makes mention.

Was there not M gicke enough in the Missallians sacrifice without adding these Greeke and Hebrew words? and soisting in Pithagoricall numbers, and the song Nouemdiuall; instituting a distinction of daies, where on to sing the Hebrew words, on other dayes prohibiting them? and to inuent croyfadoes and mure mummeries? Are not these corruptions of the holy Sacrament of the supper ordained by God? some others augmented this Missal sacrifice, as *Damasus* the Romane Pontifice, with a *Gloria Patri*: *Sergius* with the *Agnus Dei* song thrice:

Platina.
Sabell.
Gloria Patri,
Agnus Dei,
Kisse Pix, instituted.

Which Tittleman interprets to be a figure of Christs Ascension.

Innocent with a kissing of the Pix by the Priest.

Which


Ceremonies of the Masse.

75

Which Pix of gold signifies the Divinity of Christ, by the doctrine of the Alcoran; the Gloria in excelsis by Symmachus, which must be sung with a low and mild voice, and it represents as Tittlemans Alcoran relates, the weak and infantine voice of Christ while he was yet in the cradle. O blasphemous and detestable mummeries of the Sonne of God! Leo the second instituted the kissing of the Pix, which Tittlemans Alcoran says doth signify the union of Christians, and that the kissing of the Pix was subrogated in stead of the holy Communion observed in the first and next primitive Church to the Apostles. This kisse-Pix is sung by the Masse. Priest in saying, Pax Domini: and making three crosses upon the Chalice, when the third part of the Host, is put into the Wine, to intimate the Incarnation of Christ, or to signify the triple peace, of the time, of the Spirit, and of future eternity.

Chap. 15.

Chap. 56. & 57.

Kisse-Pix. 

Furthermore, there is added the forging of the Missall Canon to Alexander, Gelasius, Syricius, Leo, and Pelagius. These be peeces patcht together, according to the humour of the Romane Pontifes, Authors, Restorers, Endowers, and augmenters of the Missall Sacrifice.

Canon of the Masse.

We must not omit the greatest enrichment instituted in this Missall sacrifice, which is, to say some passages of the old and new Testament, called Epistles and Gospels; which the Missallians have cut out, and mixed with Pompilian Idolatry, and therein prophane the Law of God, as Sergius the Apostate Mahomet's Doctor did, who adorn'd the Alcoran with many passages of the holy Bible, and forged a gallomawfry of Fables and Heresies, to bee of equall authority with the sacred Law of God.

Platina.
Sabell.

Epistles and Gospels cut out in the Masse.

The Missallians for the song after the Epistles and Gospels, constituted two persons, to solemnize their Missall dance,

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which

which is to say, the Subdeacon who marcheth afore, to play the part of the first law of the Jewes; and the Deacon who comes after in greater dignity, to represent the Law Evangelicall. Which Deacon carries a pillow against his stomacke, to figure an humbled heart: The Subdeacon receiveth no benediction from the Masse-Priest, as the Deacon doth: because, say the Missalian Doctors, God sent his Prophets invisibly: But the Deacon representing the Evangelicall Law receiveth benediction, as being sent among wolves, in that Christ sent his Apostles visibly like men. The Deacon is enjoyned to wear a crost stole hanging downe his shoulders crosse the reimes of the backe, to figure force and continencie ioyned together in the Masse-Priest. The Deacon playing his part, and saying some abstracted passage of the Gospell, in a language not understood either by himselfe, or the assistants, must wheele about toward the North, standing upright: because saith Titelman, the Northerne parts are cold and obnoxious: for this reason he must make a crosse, to repell Northerne Denills. Are not these more blasphemous iuglings and incantations, then all the Commentaries of the ancient Idolatrous Romane Pontifes.

CHAP. XIX.

Against the Idolaters Antiquity, and long Possession of the Masse.

Against the
long possession
and prescripti-
on of Idola-
tries.



Is not this long Possession, to confirme the Mahumeran Alcoran, which the Turks at this day haue enioyed, for about nine hundred yeares, hauing conquered Countreies, Kingdomes, and Empires, prospered in their enterprizes, and

al-

alwaies obserued that abominable law prescribed in their Alcoran.

Was the people of Israel excusable before God, when they offered sacrifice of the blood of Innocents in the valley of Tophet to *Moloch*, by alledging the long possession thereof and inueterate vse, for about 1200 years before this idolatry was wholly abolished by good King *Iosias*? Did the Israelites murmur against the vertuous King *Ezechias* when he demolished the brazen Serpent, which was instituted by Gods expresse commandement, about 900 years before? Were the people themselves excused of their idolatry committed in the two Temples erected in Dan and Bethel, wherein were the images of two young Heifers of gold, vnder the pretext and allegation of long possession, for they had continued this idolatry for the space of three or foure hundred years? The Iewes that are at this day vagabonds, shall they be excused before the Maistie of God, by presenting the long possession of their ceremoniall Law, instituted euen by God himselfe about three thousand yeares agoe? As likewise your selues, O Missalians, can you alledge against God a long possession and prescription of hauing celebrated Pompilian Masses for a long time, that you and your predecessors vsed it, sold and set to sale your missall sacrifices? Is long possession a sufficient and well grounded reason, as your predecessors the Romane Senators alledged to the Emperour *Theodosius*, that their Pompilian Religion had bene obserued for about a thousand yeares? The inducing of long possession, and vse obserued of long time, will not be a sufficient reason to approue your idolatries. For if God out of his vnspeakable mercy and patience, hath tolerated the Iewes in their infidelity, the Turkes in their Alcoran law, and Christians in their Missalian idolatries, we must not argue nor dispute of Gods incomprehensible secrets. But

Against the Turkes.

Against the Israelites sacrificing to Moloch. 2 King. 16. and 23.

Against the idolatry of the brazen Serpent. Num. 27.

Against the Iewes infidelity.

Against the Missalians.

Prescription takes no place against God.

in humility re-enter the way of verity, when he is pleased to point it out vnto vs, after long and palpable darknesse, whereinto people in all ages haue fallen by straying from Gods true institution and worship, as wee briefly before declared of the Israelites an elect people of God, who though they had *Moses* and the Prophets, which admonished them by many miracles and comminations how they ought to honor God, and obserue his law, yet would they neuer cease idolatrizing with their owne fond and humane inuentions.

If therefore during the reignes of Princes, Iudges of Israel, when this people was gouerned as in an Aristocracy, then yielding to the yoke of Kings, as by a Monarchy: and at last reduced vnder the gouernment of Priests, embracing the spirituall and temporall, the law of God was corrupted, the sacrifices and sacraments adulterated and violated, and idolatry erected and propagated, for more then sixteene hundred years from the written law, publisht by *Moses*, till the Incarnation of Iesus Christ; what may be hoped of the people of Rome, instructed and nourished in all idolatry, like a withered tree, like a bastard and heathen people?

Norwithstanding that the Missalian heretikes may not vaunt of long possession, in their missall sacrifices, except it be by the restauration of the nine parts formerly described, borrowed from *Numa Pompilius*: the other members of the Masse, were inuented at diuers times by sundry Antichrists, corrupters of the holy Sacraments ordained by God. And to vnderstand the peculiar times and ages of these famous Architects; *Agapit* Romane Pope, reigning in the yeare of Christ 577, added to the Procession instituted after the prescript forme of *Numa*, the Confiteor, restored by *Damasus*, reigning in the yeare 377: the Kyrie-eleyson was annexed by *Gregory*, reigning in the yeare 593: the Collects,

lects and Tracts by *Gelasius*, reigning in the year 493: and the Sequences by *Guthern* Abbot of Sandale: the *Gloria in excelsis* by *Symphacius*, reigning in the year 508: the Incense and Offertory, renewed out of the ancient Pompilian doctrine by *Leo* the third of that name, in the year 800: the Kisse-pix by *Innocent* the first of that name, reigning in the year 408: the *Agnus dei* instituted by *Sergius* in the year 697: Dirges for the dead, were inuented by *Pelagius* in the year 558: the Canon forged by *Gelasius*, *Syriscus*, *Leo* and *Pelagius*, reigning in the year 800: Transubstantiation was instituted by the Romane Pontifes, about the year of Christ 1062. And therefore what an impudency is it in the Messalian Alcoranist Doctors falsely to auerre, that the holy Apostles of Iesus Christ celebrated the misfall sacrifice? considering that this sacrifice was not restored to its integrity since the dayes of *Numa Pompilius*, but about 800 years after Iesus Christ. What approued History makes mention that such an idolatry was committed by the holy Apostles of God? How can we possibly belecue or imagine it, when this great Babylonish Whore was not restored to her maske and vizard of sanctity but long time after the Incarnation of Iesus Christ.

CHAP. XX.

Against the Idolatry of the round Host.

Continuation
of Histories.

Ut we must returne to our Romane History, that wee may more and more discover the true originall of the Masse. In discoursing of the parts and principal members of the missall sacrifice, wee related how the ancient Romanes, before they were accustomed to sacrifice with

the blood of beasts, vsed little round loaves consecrated to the honor of their gods, which they ate standing within the Temples, at the end of the sacrifice.

Abominable
Idolatric.

These little round Hosts of wheat floure were taken by the Missalian sacrificers, but they haue augmented the magicke and idolatry of *Numa Pompilius*, in that they beautify their little round Hosts with pictures and images printed within the rotundity of the said Hosts, to make them the more sacred, yea that they may bee adored, out of *Honorius* inuention a Romane Antichrist, reigning in the yeare of Christs incarnation 1226, which *Numa* the Magician neuer practised before, neither grew to this abominable idolatry: what more detestable heresie can be laid open, then to paint the Maiestie of God in the forme of humane similitude as the Anthropomorphites did? Who taught you, O Missalians, to corrupt the holy sacrament of the Supper of Iesus Christ, in deuising these little round loaves and Hosts, but the Magician *Numa*? When Iesus Christ celebrated the holy Supper with his Apostles, did he appoint them to haue little loaves or round Hosts, to print

Against the
idolatry of
round Hosts,

print them with humane characters and effigies, to coniure and exorcise them with crosses and croyadoes in equall or vnequall numbers, and cause them to bee adored? Confesse therefore, O Missalians, that the principall part of your Masse, that is, your little round hosts, to be originall from the ancient Pompilian Religion, more then seuen hundred years before the Incarnation of Iesus Christ; who did not institute for you these rotundall hosts, or that they should bee rather round then square, tryangle or octangle: so farre hee was from ordaining the round figure correspondent to *Numerus* forme, that on the contrary, when he instituted the Sacrament of the Communion of his body, he vsed a fraction of bread by moriels, which he distributed to his Apostles, for a Symbole, signe, and figure, signifying really and sacramentally his body by the power of the holy Ghost.

And the Missalians haue not onely made choice of the round forme in their consecrated hosts, printed with Images, to make them be adored after the manner of the ancient Romans: but moreover they haue exceeded all other Idolaters. For in the daies of *Numerus* and his successors, those that were present at the Missall sacrifice, eate standing together the said little round consecrated hosts, they vsing no charity towards them that assist in their Missall sacrifices?

Is this to follow the ordinance of Iesus Christ, who brake the bread and distributed it to his Apostles? Iesus Christ the eternall Priest, stood he alone neere to an altar, munching a little round Host, printed with Images, when he celebrated the holy communion of his body. O you Missalians, more detestable, and lesse charitable Idolaters, then all the other ancient Romanes, can you so sophisticate and iuggle, as to procure your Missall sacrifice (wherein the Priest alone deuoures the little round printed Host with Images, giuing no

share of it to others) to be taken and receiued as a communion, causing them that are present at your Masse by an admirable Magicke to beleue, that they haue communicated together with the Priest, though they neither eate, nor receiue any portion of the round Host.

And yet further, for a more extreame Idolatry, the Missalian Doctors Interpreters informe, that the round Host must be diuided into three parts, one for those that are in Paradise, another for those that are in Purgatory, to obtaine remission of their sinnes, and a third kept in wine, for those that are liuing in the world. But Durands Alcoran sets downe, that the three broken portions of the Host, represents the triple forme of Christs body, sleeping in the graue, lying on the earth, and afterwards raised up from the dead.

Biel another subtil Doctor, not to confesse the body of Christ to be broken or bruised in the round host, denieth the fraction of the Host to be made of an accident without substance. Are not these abhominable Heresies, to make soules that are in Paradise, or Purgatory communicate: instituted by Sergius a Mahumetan Doctor, by the meanes of a round Host deuoured by the Masse-Priest?

But peraduenture (Missalians) you may obiekt vnto me, the vse of the Primatiue Church obserued in the Communion of the holy Supper, where euery one of the assembly in the Temple, tooke a portion of the broken bread; being also consecrated to eate, and communicate together: which custome was retained till this present day, in your Missall sacrifices, celebrated on Sundayes, which you cause to bee distributed of morsels of holy bread to those present within the Temple. But this ancient commandement, was maintained onely in picture; because the Missalians abusing the holy Sacra-

Communion of
holy bread.

Sacrament, haie reserved the round little consecrated Host to be eaten by themselves, distributing no portion of it to the assistants: for whom they leaue morsels of holy bread, which for the most part were foure square.

The round Host is azimall, and the holy bread made with leuen: the round Host is without salt, and the holy bread seasoned: the round Host is printed with Images, & the holy bread is without characters or effigies: the round Host is adored, and the holy bread receiued with thanksgiving: the round Host is deuoured by the Priest, and the holy bread distributed to euery one of the Assembly, to communicate and eate thereof: the round Host is in part steeped in wine, and the holy bread is eaten dry without wine.

To conclude, there is so great a difference betweene these two seuerall Communions, as there is betweene the law of the ancient Idolaters, and the Law Euangelicall: but that they iumpe in one point: which is that both in the one, and the other, there is a corruption of the holy sacrament of the supper ordained by God.

CHAP. XXI.

*The inuention of Transubstantiation, with
confutation of that labyrinth of Idolatry.*



E must now descend to the very bottom of this Idolatrous Labyrinth: we did recite the history of the people of Israel, who were not content with the celestiall bread, and Manna giuen vnto them by God, while they remained in the desert, but

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A notable difference betweene round consecrated hosts and holy bread.

Transubstantiation instituted.

*Blond lib. 1. de
Rom. triumph.*

Hosts made of
flower transub-
stantiated into
flesh, and the
wine into
blood.

Detestable He-
resie.

*An. Christi. 1063,
in Chronolog. Jo.
Volateran.*

murmured against God, and *Moses* his Seruant, they demanding to eate flesh: the people also of pagan and infidell Rome, were not content with the Pompilian institution in the communion of little round loaves; but that the Romane Idolatrous Pontifes must needs further ordaine the killing and immolating of beasts, that they might eate, and communicate of the flesh of victimes in their sacrifices, especially the sheepe, the Sow, the Goate, and the Oxe: which was first instituted by *Euander* King of *Arcadia*. Wherefore, that the Missalians might not degenerate from the idolatry of their predecessors, they must needs follow this communion of flesh: and they are not content with their little round azimall hosts, consecrated, and printed with images; but with time they haue invented a new magicke to transubstantiate their little hosts of flower, into flesh and bones, the bread being no more bread, but an accident without substance: and by this meanes to conuert the round host of flower into a carnall and sanguinolent host.

The wine also offred in their Missall Chalice to bee transubstantiated into blood, the wine being no more wine, but an accident without substance. Was there euer a more abominable magicke, or a more detestable Heresie then this Missaline transubstantiation? When the people of Israel murmured against God, because they were weary of eating *Manna* and celestially bread, calling for flesh, was the *Manna* transubstantiated into flesh, bones, and blood? When the ancient Romane Idolaters, meant to change their round hosts of flower, or meale, and grew to eate flesh in their sacrifices, did they vse this magicke of transubstantiation? Wherefore I freely auerre, that this Missall addition was lately inuented by the Missalians, more then a thousand yeares after the Incarnation of Iesus Christ.

This Heresie began to spread very much of a *Nicholaitan*

lairan Antichrist climbing vp to the Romane Pontificacie, by the monopoly and suggestions of *Hildebrand*, expelling by force the other elected Pope, which was *Benedict* the second of that name, in the yeare of Iesus Christ 1062.

*Lanfranc: de
sar.*

Afterwards by a Monopoly held in Saint Iohn Lateran in Rome, it was aduanced during the ecclesiasticall tyranny of *Innocent* the third of that name, about two hundred yeares after the Palinodie canonized by *Berengarius* Deane of S. Maurice in Angiers. Against which abominable magick and heresie we must briefly by forme of a recapitulation compare the institutions of the Sacraments ordained by God.

First of all, the fruits of the knowledge of good and ill, forbidden to our first father *Adam*, as sacred signes and sacraments of feare and obedience, whereon depended life or death, were they transubstantiated or conuerted into knowledge or into death, to leaue their nature of being trees or fruits, reduced to an accident without substance?

Against Transubstantiation.
Tree of life.

The celestially Manna, and the Rocke gushing our liuely water, Sacraments that had reference to the holy Sacrament of the supper, were they transubstantiated into an accident without substance?

Celestiall
Manna.
The Rocke
flowing our
water.
Lambs immo-
lated by *Abel*.

The vnspotted Lambs immolated by *Abel*, in his acceptable sacrifice to God, were they transubstantiated into any other nature?

Circumcision.

The Fore-skinne circumcised for a note and marke of couenant to the good Patriarche *Abraham* and his posterity, was it conuerted into an accident without substance?

The blood of the Paschall Lamb, for an assurance of Israels saluation, was that conuerted into any other substance?

Paschall lamb.

The flesh of the immaculate Lambe, to bee eaten on the day of the Pasceouer, a true figure of the holy Sacrament

Brazen serpent.

ment of the supper, was it transubstantiated into an accident without substance?

The brazen Serpent, which being only beheld, health was granted to the sicke, did it not continue a Serpent of brasle? was that transubstantiated, being ordained for a Sacrament and sacred signe to the people of Israel?

Victimes sacrificed.

Victimes offered in sacrifice, both of beasts of the earth, and azimall loaves, with other sacred signes ordained by God, for holy signes and sacraments of expiation and saluation for the people of Israel, were they euer transubstantiated into accidents without substance?

Comparison of
the faith of the
ancient fathers
of Israel with
ours.

All sacred signes ordained by God in the Israelitish Church, though they really and sacramently represented that which was by them figured, and not as a simple picture without reall effect, yet did there neuer liue so detestable an heretique, which inuented or added thereunto this Magicke of transubstantiation. And neuertheless, O Millalians, you must needs confesse that the good and holy Fathers of Israel were adopted, engrafted, and regenerated by faith in Iesus Christ, begotten before all ages: that they were nourished, and purchased eternall life by Iesus Christ: that they and we haue but one God, and one onely Iesus Christ, one Mediator and Redeemer: That by faith, they sacramentally communicated, and participated spiritually of the blood of Iesus Christ, for their saluation and eternall life: That there is no difference touching God, betweene them who did precede the incarnation of Iesus Christ, and vs that were since his incarnation: but both they and wee are equally the Church of God redeemed by the blood of the iust and vnspotted Lambe Christ Iesus. For the rest, they had a faith of the future promise, and obserued the holy Sacraments and sacred Symbols of the Sacrifice which should be consummated

ted by Iesus Christ: and wee in the new law celebrate the memoriall and remembrance of the sacrifice now finished by Iesus Christ, hauing a fruition of the promise accomplished.

If then the Israelites ate the same celestially bread, and drunke the same sauing drinke, which we doe by faith in one onely Iesus Christ: If they had sacred signes to represent actually and really the future death of Iesus Christ, euen as we retaine sacred signes of his present, or past death: they for the future, and we for that which is past; why did the Missalians inuent this new magicke, to conuert an holy Sacrament ordained by God, into a magicke of transubstantiation, and into an accident without substance? Is God to approue his power, and to manifest the hardnesse and obstinacy of *Pharaoh* was pleased to performe wonderfull things by *Moses* and *Aaron*, by conuerting a Rod into a Serpent, water of the riuer into blood, and into frogs: the dust of the earth into lice: and then to make the nauigable sea dry, performing many other miracles: can we by this infer a transubstantiation of the little round azimall host, printed with images, into an accident without a substance? In what place of the holy Scriptures, when mention is made of sacred signes, and Sacraments, or sacrifices ordained by God, is it said that the signe or sacrament was transubstantiated? But on the contrary, Gods will accomodating it selfe to mans infirmity, he ordained from time to time cōmon signes, for notes & marks of assurance of the thing signified: wherein Gods power is the more renowned and exalted, in really giuing vs, what by the sacred signe is represented by the vertue of faith, and of the holy Ghost, as if the signe it selfe had beene really transubstantiated by some ocular miracle. For the Sacraments comprehend in them, more spirituall then carnall sense. For this reason God by his Prophets euer blamed his people

*D. Aug. contra
Faus. 20. ca. 21.
& cap. 14. l. 19.
& contra Peti-
lian. lib. 2. ca. 37,
77.*

*1 Cor. 10.
August. in Psal.*

Against mira-
cles alleaged by
the Missalians.
*Exod. 7.
Exod. 8.
Exod. 14.*

The interpretation of Iesus Christ touching the eating of his body.

Iohn 6.

of Israel, for vnderstanding the sacraments too carnally, as succinctly we haue before declared.

But tell me O Missalians, when Iesus Christ made it knowne how himselfe was the true bread of life descended from heauen, to contere life eternall, and how these sacramentall words of eating his flesh, and drinking his blood, were to be vnderstood, wherewith the Capernaits your Predecessors were scandalized, did he teach vs in this interpretation, that to eate his flesh should be meant, by a little round transubstantiated host? that the round host of flower, and the wine, is no more bread or wine, but accidents without substance? Is this your abhominable magicke, the doctrine of Iesus Christ. Nothing lesse. But Iesus Christ like a true and heauenly Lawgiuer, who can onely sincerely interpret his owne law, made answer to the Capernait Doctors, how they were grosse and carnall minded, minding onely the flesh, as you Missalians doe, though the flesh alone profits nothing: alleaging how his sacramental words were spirituall: The flesh saith he, profits nothing: but the spirit quickens. As also, O Missalians, how can you religiously accord your transubstantiation with the doctrine of Iesus Christ, which promiset and assureth eternall life to those, that shall eate his flesh, and drinke his blood, if you conceiue these words carnally? For you cannot be ignorant, but that your owne bodies when they haue deuoured these round transubstantiated hosts into flesh and bones, drunke and taken downe the transubstantiated wine into blood, notwithstanding liue & are mortall through the necessity of the law. Wherefore eternall life promised by this communion, cannot be vnderstood by a mortall body, or flesh. And therefore of necessity you must needs acknowledge, for the most sacred interpretation, that to eate the body and drinke the blood of Iesus Christ, must haue reference to a spirituall and heauenly

heavenly life: and that the flesh profits nothing, but the spirituall words, and the communion of the body and blood of Iesus Christ, by faith and spirit giue eternall life. This interpretation is many times recited by the holy Apost'e *St. Iohn*, when Iesus Christ himselfe vseth these words, Hee that comes to mee, shall neuer hunger; he that beleeueth in me shall neuer feelee thirst, but haue eternall life. Are not these termes intelligible enough, to expresse this holy sacrament of the communion of the body and blood of Iesus Christ, without running to your magick of transubstantiation?

Another interpretation of the holy Doctor and author of the sacramentall law is described, when Iesus Christ was interrogated by *Nicodemus*, of the meanes how a man might be regenerated, and borne anew. Is it possible saith *Nicodemus*, that a man can returne again into his mothers wombe? Did Iesus Christ answer this demand, by affirming that in the holy sacrament of Baptisme, the water was conuerted into the body, into flesh & blood, and transubstantiated in a carnall womb, to be there againe ingendered and regenerate? Was there not also as great reason, according to your Magicke, to haue returned this answer, as well as in the holy Sacrament of the Supper? for by the one of these two Sacraments, we are regenerated, and by the other nourisht. Now regeneration is as admirable to humane wisdom, as nourishment; for conformable to humane and carnall iudgement it may seeme vnpossible, that we can be twice engendered and begotten. But our good God vseth the like interpretation of Regeneration, as of the communion of his flesh and blood: which is, that these sacramentall termes must bee spiritually conceiued, and not carnally: for the flesh profits not, but the spirit quickens. What is of the flesh is carnall, what of the spirit, spirituall.

The holy Apostle, relating to the *Corinthians* what
N hee

Comparison of
Baptisme with
the Sacraments
of the Supper.

Iohn 3.

1. Corinths. 11.

he had receiued from Gods hand, admonished them of the comming of Iesus Christ: during the expectation whereof, hee commands them to communicate of the body, and blood of Iesus Christ, by the fraction of bread, and the cup of benediction called the new Testament, and new couenant contracted by the blood of Iesus Christ: wherefore seeing wee are assured of the second comming of Iesus Christ, being ascended vp into heauen, and set at the right hand of God his Father: till the day predestinate that hee shall returne to iudge both the quicke and the dead: how will you reconcile this passage, O Missalians, when by the magicke you utter, you make him descend, and returne the body of Iesus Christ in flesh and bone, before the time preordained for his second comming.

This Magicke was by you restored, since the first author of your Missall Sacrifice *Numa Pompilius*: who by his magicke diuulged, that he made his Nymph and Goddesse *Egeria* come downe from heauen, as also his *Iupiter Elicius*, by whose meanes there were celestiall secrets and mysteries reuealed vnto him. If by your magicke the round consecrated host, was transubstantiated into the true and reall body of Iesus Christ, the bread being no more bread, but the true body, how came you to be so presumptuous, to breake and teare in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name your predecessor Romane Pontife? Are not you farre more execrable executioners then your predecessors, Lieutenants of the Romane Church, which crucified Iesus Christ, and yet they neuer tare, nor rent his body in peeces, as he prophesied? And notwithstanding you are not contented to haue broken it into three peeces, but in your Missall sacrifices you presume to drowne and steepe one portion in wine, transubstantiated into blood, to be swallowed, and drunke.

Numa Pompilius
ut populum
Romanorum sa-
cris obligaret, vo-
lebat videri sibi
cum dea *Egeria*
congressus esse
nocturnos, cuius
monitu se, que
accepta diis im-
mortalibus sacra
forent, insinuere
Valer. Max. lib. 1.
cap. 3.
Iohn 19.
Exod. 12.
Numb. 9.

To confirme your Magick of transubstantiation: why tooke you no order to preserve from corruption your little round printed Hosts, which you keepe and lay vp so curiously in reliquaries and boxes, after they are transubstantiated into flesh, and bone, and into the reall bodie of Iesus Christ? Is it not an abominable heresie to beleue, that the bodie of Iesus Christ is capable of corruption? Nay, and oftentimes is eaten, by Wormes, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted in your Cybaries? Many times likewise deuoured by brute beasts of the earth, which you cause to be burned, and their ashes laid vp in Reliquaries?

When *Vistor* the third of that name, *Pope of Rome*, receiued poison by your transubstantiated Wine into blood: was this an accident without substance? Or when the Emperour *Henry* the seventh of that name, was poysoned, by eating of a little round, consecrated, and transubstantiated Host, was it without substance, when it procured death? There was much more apparence for the celestially Manna, giuen to the people of Israel, the which though it corrupted, when it was kept; yet that which was reserved in secret, within the Arke of the Lords Couenant, was preserved without corruption: but yet for all this was it transubstantiated into flesh, and bones, to bee called celestially bread, bread descending from Heauen, the Bread of Life, or the bread of Angels?

Now it remaines for vs to contest with the subtil reasons of the Missalians, who to make a foundation for their Magicke, insist carnally vpon the word *est*, saying, that these words were expressly written: *This is my body, this is my blood*, when Iesus Christ instituted the holy Sacrament of his Body and of his Blood, vnder the Symboles of bread and wine.

Corruption
of the holy
Sacrament.

Against tran-
substantiation.

Herman. Cont.

Blond. Platin.

Nehem. 9.
Psal. 78. 104.
Psal. 116.
Iohn 6.

Deut. 8.
Mar. 4.
Luke 4.
Math. 15.

turned loaves : that is to say, halfe bak't, halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaïres, you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrales of the holy Scripture, in which bread is oftentimes taken for terrestriall and corporall bread ; as when it was said, that man did not liue onely by bread, but also by whatsoever proceeded out of the mouth of God.

Math. 15.
Mar. 7.

Sometimes also bread is taken for the Word of God, and Doctrine. When Iesus Christ commanded his Apostles to keepe themselves from eating leauened bread with the Pharises : these rearmes of bread and leauen, are they not expresse by the doctrine of the hereticall Pharises ? When the Cananitish woman demanded grace and mercy for her daughters health, detained in a long malady of sicknesse ; did not Iesus Christ answer her, how it was not lawfull to take the Childrens bread, and cast it to Doggs ? Was not the bread in this answer, taken for life and health, and not onely for corporall nourishment ?

Math. 26.
Mar. 4.
Iohn 6.

Wherefore if bread bee taken for the life of Man, which depends principally of Bread and of Wine, and that Gods goodnesse, accomodating it selfe to our infirmities, made choise of these two signes and symbols, or notable markes, to signifie his body and his blood ; that is to say, the bread, the Wine, these two prouisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation, as if God without it were not mighty enough, really to figure, and represent vnto vs sacramentally, that life was giuen vs : yea, life eternall, by the communion of consecrated bread, and Wine of benediction ; these being figures and symbols of his body, and of his blood.

Iesus Christ produced these words, that the Bread is his

his body, and the Wine is his blood : he also said, that himselfe was the Bread of Life, the living bread, and that he was the living bread come down from Heauen. Further hee sayes, that hee who eates of that bread, shall liue eternally. Doth this inferre by the word *est*, that Iesus Christ is conuerted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies ! haue you any more reason, O you Misſalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum* : he also sayes of himselfe, *Hic est panis qui de Cælo descendit* : in both these places, is not this word *est* vsed ? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, euen as by bread, a nourishment corporall?

Howsoever, wee must alwayes haue recourse to the true expression of Iesus Christ, the absolute Law-giuer, and Author of this holy Sacrament, who expounding his owne Institution, saith in the first place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the saluation of the world : he saith, his flesh is true meate, and his blood true drinke ; he sayes, that whosoever eates of his flesh, and drinke of his blood, he will remaine in him.

How doth hee himselfe expound this Manducation? Iesus Christ by his owne words expresseth himselfe : Whosoever comes to me, shall neuer hunger ; and hee
that

Math. 16.
Iohn 6.

Iohn 6.

Iohn 6.

that beleues in me, shall neuer thirst. Is not this a true eating, and a true drinking, neuer againe to be hungry, nor neuer to thirst? Must wee not in this haue faith, which consists in spirit?

To addresse our selues to Iesus Christ, our celestially bread, our spirituall drinke, wherewith to bee satisfied for euer, to quench our thirst of sinne perpetually, must we runne to the Magicke of transubstantiation, and forge an accident without substance? Wherefore, O Missalians, doe you presume to inuent any other interpretation, then that of Iesus Christ, who witnesse that the flesh profits nothing; but the Spirit quickens? and that his words are not carnall, but spirituall, giuing spirit and life, by faith and confidence, that hee is the Sauour of the world, incarnate, dead, and crucified, to purchase for vs eternall life: and then raised vp againe, he ascended into heaven, sits at the right hand of God his Father, remaining an eternall Priest, Propitiator, Mediator, and Redeemer.

Iohn 15.

To returne to this terme, *est*, that does so molest the Missalians braines, that they dreame out of it a transubstantiation. If Iesus Christ vttered how he was the true Vine, that God his Father was the keeper, and that we are the branches; Can wee hereupon conclude by this word, *est*, a Magick of the transubstantiation of God, into the keeper of a Vine, of Iesus Christ into a Vine, and of our selues into branches?

Iohn 4.

Iohn 10.

If Iesus Christ was said to be the immaculate Lambe that wipes out the sinnes of the world; can wee hereupon induce a transubstantiation? If Iesus Christ said that he was the doore of the sheepe-fold, by whom we must enter to be saued: And that hee is the good Pastor, and wee his sheepe; must we needs so straine and wrest these places of the holy Scripture, as to thinke it necessary, because the word *est* is mentioned, to beleue a transubstantiation?

When

When Iesus Christ admonished his Apostles, saying, that they were the salt of the earth ; did hee therefore transubstantiate or conuert them into Statues or Pillars of salt, as he did *Lot's* Wife? If Iesus Christ said by his Apostles, that we are the Temples of God, in which the holy Ghost inhabits ; must wee therefore imagine, that we are transubstantiated into a masse of stone?

Math. 5.

Genes. 19.

1. Cor. 5.

2. Cor. 6.

If the holy Apostle writ, that Iesus Christ is the Rocke, out of whom came liuing water, to wash and purge vs from our sinnes : Must we wrest out of this a transmutation, and transubstantiation of Iesus Christ into a Rocke, or a materiall stone?

1. Cor. 10.

If the holy Apostle testifieth, that we are the bodie of Christ : may wee by this inferre, that we are translated, and now no more men, but transubstantiated into an accident without substance?

1. Cor. 12.

I readily foresee, O you obdurate Millsalians, that you will object all these pre-alleged places : wherein this word *est*, is, and make no mention of the Sacraments, which must the more exactly bee obserued, in that these be sacred mysteries ordained of God : which is most true.

And this word *est*, is not onely found in the holy Scriptures formerly cited : but when we speake of holy Sacraments first instituted by God for his people of Israel ; is it written, that Circumcision is Gods alliance and Couenant?

Gen. 17.

In the other holy Sacrament of the Communion of the Paschall Lambe ; was it said that the Lambe was the Passeouer, which is to say the passage? But shall we induce hereupon a Magicke of transubstantiation? Will you not confesse, O Millsalian transubstantiators, that in these passages of the holy Scriptures, speaking of holy Sacraments, that this word *est*, can not be otherwise interpreted, then to signifie some reall performance: and that Circumcision was a signe and a marke

Exod. 10. 13.

Gen. 17.

Deut. 8.
Mar. 4.
Luke 4.
Math. 15.

turned loaves : that is to say, halfe bak't, halfe circumcised, and Idolaters.

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Math. 16.
Mar. 4.
Iohn 6.

Wherefore if bread bee taken for the life of Man, which depends principally of Bread and of Wine, and that Gods goodnesse, accomodating it selfe to our infirmities, made choise of these two signes and symboles, or notable markes, to signifie his body and his blood ; that is to say, the bread, the Wine, these two provisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation, as if God without it were not mighty enough, really to figure, and represent vnto vs sacramentally, that life was giuen vs : yea, life eternall, by the communion of consecrated bread, and Wine of benediction, these being figures and symboles of his body, and of his blood.

Iesus Christ produced these words, that the Bread is his

his body, and the Wine is his blood: he also said, that himselfe was the Bread of Life, the living bread, and that he was the living bread come down from Heaven: Further hee sayes, that hee who eates of that bread, shall live eternally. Doth this inferre by the word *est*, that Iesus Christ is converted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies! have you any more reason, O you Misalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread; considering that it is written, how the communion of this bread gives eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Cælo descendit*: in both these places, is not this word *est* vsed? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was given vs by him, and likewise by him our spirituall food is ministred, even as by bread, a nourishment corporall?

Math. 16.
John 6.

Howsoever, wee must alwayes haue recourse to the true expression of Iesus Christ, the absolute Law-giuer, and Author of this holy Sacrament, who expounding his owne Institution, saith in the first place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the saluation of the world: he saith, his flesh is true meate; and his blood true drinke: he sayes, that whosoever eates of his flesh, and drinkes of his blood, he will remaine in him.

John 6.

How doth hee himselfe expound this Manducation? Iesus Christ by his owne words expresseth himselfe: Whosoever comes to me, shall neuer hunger: and hee that

John 6.

Numb. 10.
Psal. 68. 94.
Mat. 27.
Iohn 1.

of the Couenant and alliance contracted by God with *Abraham*. The Paschall Lambe was also a sacred signe of the passage, for a remembrance of their deliuerie out of Egypt? The Arke of alliance for another Sacrament, of which it is written, that it is the truth and power of the Lord: Must wee vnderstand by this, that it was transubstantiated into the reall Maiestie of God? Wee must, wee must I say, interpret the holy Scriptures with discretion, and in humilitie without sophistication, and without Magicke, soundly to apprehend the conception of words, and not sticke so close to the letter, which kils: but receiue the Word of God in liuely spirit.

If then the sacred Arke is called the Lord, and nominated God, because in it he exercised his omnipotent power, and declared his Oracles and mysteries, by exterior signes, to draw the Israelitish people to be mindfull of God, and to feare and obey him: If Iesus Christ also said that hee was bread which came downe from Heauen, the Bread of Life; and that the Wine was his blood: that the Cup is the New Testament, by the externall signes of Bread and Wine, to giue vs to vnderstand, that our life and sauing nutriment depended onely on Iesus Christ, and that by his death & bloodshed, we haue assurance of eternall life; euen as bread and Wine serue for corporall nourishment, and that he meant and ordained these sacred signes, to bee to vs for Sacraments, to approue and confirme our faith: Did he determin we should hereby Capernize, & Nicodemize, to enquire, or make doubt of Gods power how it is possible to eate the body, or drinke the blood of Iesus Christ: how we can possibly be regenerated and borne anew? Seeing the promise was made vnto vs by the Word, wherefore, haue you, O Misalians, conceived a carnall transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you simply

ply to beleue, that the body and blood of Iesus Christ was really and sacramentally offered, to communicate thereof for our spirituall nourishment, and to grant vs eternall life, through the Bread and Wine consecrated, with giuing of thankes; the bread being truly his bodie, and the Wine his Blood, which we must worthily receiue by faith, and puritie of conscience, as sacred signes and markes of the diuine Character, without searching too subtilly after the meanes, other then the plaine interpretation of Iesus Christ, that the flesh profits not, but the Spirit quickens, and that his words are spirit and life? Should wee doubt whether God hath power, by the symboles of Bread and Wine consecrated, to make vs communicate of the bodie and blood of Iesus Christ, though the bread remaine bread, and the wine wine? If it were otherwise, this could be no Sacrament, but rather called a Miracle. As when Iesus Christ conuerthed the Water into Wine, hee then vsed the miracle of transubstantiation, changing the Water into Wine: But hee ordained not this for a Sacrament, as he did the communion of his body & blood, by the sacred figures of Bread and Wine.

Iohn 1.

Was it not also as easie for God to change the Wine into blood, or the bread into flesh, as for *Moses* and *Aaron*, to change the water of the River into blood, to confirme the hardnes of *Pharaohs* heart; or when the clouds were turned into the flesh of Quales, that rained vpon the people of Israel? Neuerthelesse, God did not ordaine, that these miracles should serue for ordinarie Sacraments: but herein he applyed himselfe to our infirmities, exhibiting to vs sacred, but not transubstantiated signes, and yet are not vaine nor fantastickall: but signes externall that we may behold, touch, cate, and taste, remaining still in their substance: and neuerthelesse they represent sacramentally what is by them comprehended, and intimated, wherein consists the appro-

Exod. 4, 7, 8.

Exod. 16.

Comparison betweene the two

bation of our faith, to manifest by a sacramentall worke and ministration, that wee are in the number of the regenerate, and sustained by the holy Sacraments of Baptisme, and the Supper.

CHAP. XXII.

Comparison betweene the two holy Sacraments.

Comparison of
the two holy
Sacraments.



IF wee may presume to make comparison of the two holy Sacraments of Baptisme, and of the Supper, though there bee a difference betweene it, and regeneration, which is not reiterated: For it sufficeth that we boonce regenerate, and begotten anew; but this spirituall nutriment is often renewed, according to the course of nature, and other differences, very amply described by the holy Apostles, and Ministers of Gods Word. Notwithstanding the same end, the same Iesus Christ is represented as well in Baptisme, as in the Supper. By the blood of Iesus Christ wee are regenerated, and by the same blood nourished. By the blood of Iesus Christ we are renewed, sett, and engrafted; and by the same blood we are entertained and preserved from hungering or thirsting for euer. By the blood of Iesus Christ, wee cast off our old corrupt skin, and put on his body, from which likewise wee receiue nourishment, and eternall life. By the blood of Iesus Christ, we haue accessse and entry into the Kingdome of Heauen: And by the same blood, we haue fruition of the same kingdome.

In this sense the holy Apostle testifieth, that wee were

Tit 3.
Ioh. 3 6.

Rom. 11.
Iohn 6.
Gal. 3.
Ephes. 4.

were all baptized by the vertue of the holy Spirit, and we all likewise drunke of the same spirituall drinke, giuen vnto vs by Iesus Christ. Be not these comparisons drawne out of the holy Scriptures? to witnesse that Iesus Christ is the onely aime and scope, whereto we must tend both in Baptisme and the holy Supper? If therefore that the signes of sacramentall water in Baptisme, and of Bread and Wine in the Supper of Iesus Christ, are sacred Signes, Earnests, Gages, Hostages, Symboles, Seales, and Sacraments, instituted by God for an assurance, and approbation of our faith: Wherefore, O Missalians, seeing you haue inuented a Magicke of transubstantiation for the Sacrament of the Supper: why did you not likewise with the same Magicke sophisticate the Sacrament of Baptisme? Why haue you not constituted that sacramentall water, after it is by you exorcis'd and coniur'd with salt, to repell diuels, to be transubstantiated into the blood of Iesus Christ; the water being no more water, but an accident without substance, as you haue forged by the Bread and Wine? What difference doe you assigne, but Sophistries, Sophismes, and Missalian subtilties? If you perseuere in your heresie, by reason of this word *est*: this word is also vsed in the water of Baptisme, which is termed renouation, and regeneration; it is named the holy Spirit, and the Vestment, by, and with which wee are reuested, renewed, and regenerated in the blood of Iesus Christ. Seeing therefore you acknowledge, O Missalians, that you could neuer yet meet with a second *Berengarius*, to institute another Decree of a Palinody, for the extending of your Magicall transubstantiation, to the sacred water of Baptisme, and by the same meanes likewise to transubstantiate your lustrall Plegme & Spittle; your Oyle, your Creames, your Salt, & other Drugges, wherewith you haue corrupted the holy Sacrament of Baptisme; why are you so inueterate, and obdurate in your Pom-

1 Cor. 12.

1. Cor. 10.

Against the
Missalians,

John 3. 4, 5.

Tit. 3.

Gal. 3.

Against the
corrupters of
Baptisme,

Luke 1.

Mal. 4.

Comparison of
the Sun to Iesus
Christ, which
Iustine the Mar-
tyr vseth in his
Treatise of the
Exposition of
faith, chap. 2.

A notable com-
parison of the
Sunne, to vt-
terly confute
the erroneous
doctrine of
Transubstan-
tiation.

pilian Religion, as to hale Iesus Christ from the right hand of his Father, to make him in body and blood to descend by your muttered Magick, like another *Iupiter Elicius*, before the day preordained for his second comming?

I may well propound vnto you the similitude of the Sunne, called by some Apostles the Sunne of Righteousnes Iesus Christ, because light comes from Heaven, by this luminous and glorious sphericall Planet: and so spirituall light is exhibited to vs by Iesus Christ, who out of the night and darknesse of sinne hath brought vs into the brightnesse, and cleare sun-shine of his grace.

You may now therefore vnderstand, carnall & grosse Capernaïtes, this sufficient and euident comparison, to intimate that the infinite power of God, is much more compleat and perfect, then your abominable inuention of Transubstantiation. Will you not acknowledge, except your eyes be blinded, and obfuscated with the palpable darknes of obstinacie, that the Sunne giues vs his light, his force, his heat and vigour, and yet neuertheless, the body it self of the planetall Sunne remains and continues in his sphericall Orbe? Doe you not vse to say ordinarily in common language when the window of an house is open on that part where the Sunne shines, that the Sunne is come into the house, although the Sunne remains still in the Firmament? Must wee therefore violently hale and pull the body of the Sun, to make it descend, and bee transubstantiated into this earthly substance, before it can affoord its heat, beames, light and nourishment, to Plants, Trees, Herbes, and Beasts of the earth? Are you so brutish, O Capernaïtes, as not to recognize that the true Sunne of Righteousnes Iesus Christ, hath more power then this Astrall Sunne, being but mortall, and created? If then a mortall creature hath this power to infuse into vs the vertue and efficacie of his body, by his beames, light, and heate,

heare, extended really and effectually ouer the whole earth, the body remaining still in its heauen : and shall wee not beleuee that God an immortall Creator hath much more power to grant vs the true Sunne of Righteousnesse Iesus Christ : to giue vs the vertue and power of his body and blood shed for vs by the beames, light, and heate of his holy Spirit, except hee be by your Magicke pluckt from the right hand of God, and his body drawne out of heauen, to be transubstantiated vpon earth? Why should not Iesus Christ haue this power to affoord vs his light, and to offer his body and blood to enter into vs, if by faith and a pure conscience wee be ready to receiue him, by the efficacy of his holy Spirit, as well and better, then the sphericall Sunne can enter into our houses, with his force and power, and neuer be drawne out of its heauen, to bee transubstantiated? The Sunne is an entire body created, residing in heauen: the cause of the generation of Plants, Trees, and Herbes, which by his force and calidity, giues sustentation to whatsoever liues vpon the earth, and in one and the same moment, hath power to quicken, heat, and nourish, an infinite number of Plants, Trees, Herbes, and beasts of the earth; and yet his body is neuer separated, diuided, drawne out of his spheare, nor transubstantiated. The body also of Iesus Christ which he assumed vp into heauen, set at the right hand of God: hath not that more force, more vertue, more power, to regenerate, nourish and sustaine vs; to giue vs his vertue, light and beames; to inspire, quicken, illuminate and nourish vs, and in a moment to make vs all by faith partakers of his body and blood: to make vs members of his members, vnited in, and by him, through his true promise, comprehended vnder the symboles & sacred signes commended vnto vs, till the second coming of his humanity be reuealed vpon earth? Wherefore then O Mitfalians, haue you deuised this
Magicke

Iesus Christ as
God assists all.

Magicke of transubstantiation, to blaspheme against God, to impair his omnipotency, and disable his vertue more then you do that of the sphericall Sun, but his creature? Why should you hale the body of Iesus Christ out of heauen, before the preordained time, to transubstantiate it into your little round azimall hosts printed with imagey, which you cause to bee adored, seeing Christ as God, there assists his Church perpetually, and hath the power to regenerate, feed, and sustaine vs: yea, with an eternall life and nourishment, by his most assured promise, testified by the holy Sacraments of Baptisme and the sacred Supper.

For other more familiar and domesticall comparisons, consider O Missalians, how earthly and mortall Princes are reputed, reuerenced and honoured by such sacred signes as they ordaine; I will onely propound vnto you two, which is to say, waxe and mettals: of one the Princes seale is composed, with which grants, pardons, and remissions are sealed, charters, and priuiledges by the Prince conferred. He that falsifies this seale is he not punished as in case of high treason, euen as if hee had outraged the person of the Prince? Does not this seale represent his owne person, euen as if himselfe were present? Neuerthelesse the seale though it bee called the seale of the Prince, is not transubstantiated, but still remaines waxe: but otherwise hauing receiued the sacred character of the Prince, being then no more called waxe, but the Princes seale.

Familiar comparisons of
Princes seales
and coynings,
which if they
be counterfeited
or falsified, the
counterfeiters
therof are executed
as offenders
to the
Princes person.

Also the mettals of gold or siluer coyned with the Princes stampe, doe serue for mony, although they are no more called gold nor siluer; but hauing once exchanged their names at the Princes wil, they are either crownes, Angels or Pistols, or else shillings, groats or penies, or other such like names; they are yet notwithstanding mettals of the very substance as they were before, there is but that difference, that they haue the Princes

Princes impression vpon them by and in which hee is represented really: so that whosoever clips or falsifies that money, is sorely punished by death as a felon and a Traitor to his Prince, for it is in a manner as bad, and as if he had offended and conspired against the Princes owne person, by farre greater reason the bread and the wine consecrated and ordained to bee Sacraments of the pretious body and blood of Christ Iesus, represents them really, and not by picture. Wherefore whosoever receiues it vnworthily, commits a haynous crime against the supreme and Diuine Maiesty of him, to his eternall damnation; but tis not to conclude a transubstantiation by a most abominable coniuration or witchcraft.

But if you Massilians or Masse-Priests, Nicholaites and transubstantiators, be not sufficiently satisfied with Iesus Christ & his Apostles interpretations, as likewise with those similitudes and familiar comparisons, to reduce and bring you to the sincere way, and certaine forme ordained of God for to celebrate his holy Sacraments, in abolishing your Pompilian and Missalique Idolatries, eiectiong from you your abominable witchcraft of transubstantiation. At the least will ye not beleeue at all the interpretations of the ancient authors of the Church: hearken but to the sayings of St. *Augustin* against *Adamantine* that notable hereticke: Euen as the blood, saith hee, in many parts and places of the holy Scripture is said to be the water, the Stone also to bee Christ; euen so the bread is said to be his body: which three places must be vnderstood and interpreted to bee sacred signes and figures, then when this very author said Christ Iesus vttered these words; *Hoc est corpus meum*, this is my body, in presenting and breaking bread to his Disciples; hee gaue them the signe of his body: for otherwise it should seeme to bee a thing both inhumane and vnlawfull, to deuoure the pretious flesh and

1. Cor. 11. 13.

Here is proued by the Doctors the words of Christ concerning the Sacrament of his body and blood, to be spiritually taken and not carnally, and so viterly Transubstantiation is confuted.

L. 1. Aug. ch. 12.

The authority of ancient Doctors.

St. *Augustines* interpretation. Lib. 3. de doctr. Christ. & in prefat. Psal. 13.

*Lib. 10. de Cant.
des. cha. 5. ca. sa-
crificium de con-
secr. distinct. 2.
Tertullian. lib. 1.
c. 3. 4.*

*Uti quid parat
dentem & ven-
trem? crede &
manducasti. ca.
ut quid de con-
secrat. distin. 2.
Aug. in lib. de re-
med. peniten. &
in Ioan. tra. 25.
cap. 6.*

*S. Hiero. in epist.
ad Ephef.*

*Ca. dupliciter
ead. distinct.*

*S. Gelasius against
Eutychius and
Nestorius.*

*S. Ambrose in
the booke of
Sacraments,
cap. 1. & 11.*

blood of Iesus Christ; if there were not the figure of the bread and wine for to keepe in memory his flesh and blood, the body of Christ having beene sacrificed to God his Father for our life and eternal nourishment. Again the same author vseth this interpretation, The Sacrament visible is the new Testament, that is to say, the sacred signe of the inuisible sacrifice: the like interpretations are described by *Tertullian* against that hereticke *Marcion*, *Christus acceptum panem corpus suum fecit, dicendo, hoc est corpus meum: id est, figura corporis mei*. Wherefore then O Missalians, haue you not followed the authority of these holy Doctors, of the Church which would not blaspheme against God by the magick of transubstantiation, but haue freely and vertuously acknowledged the Sacrament to be a visible signe or sacred figure, signifying by faith & spirit that which is inuisible? wherefore do you prepare the mouth and the belly for to deuoure the body and blood of Christ corporally, really and carnally? why offer you not your selues by true & liuely faith for to eate worthily Christ Iesus? Why haue you not vnderstood the manducation of the body of Christ, by the notable distinction of that learned Doctor *S. Ierome*, saying, the flesh of Christ Iesus is to be vnderstood carnally, when it is spoken of the shedding his blood, and crucifying of his body for our saluation; but spiritually, when it is said that his flesh is the true meat for vs to eate. For another prooffe, I will alledge that learned Prelate *Gelasius* Bishop of Rome, the which disputing against the Hereticke *Eutychius* and *Nestorians*, doth affirme the bread & wine consecrated and made Sacraments are neuerthelesse in substance bread and wine, but to be signes of the body and blood of Christ Iesus by the mystery of the Sacrament. And if ye desire larger testimonies, Saint *Ambrosius* vpon the Epistle of Saint *Paul* to the *Corinthians* hath explicated and made manifest, that the eating of the bread
and

and the drinking of the wine doth signifie the flesh and the blood of Christ Iesus offered for vs. *Origen* likewise in his Homilies reacheth the Sacraments to be figures, which we ought to examine really, and not carnally: because saith he, that those words, *Hoc est corpus meum*, not vnderstood spiritually kills the soule, when he writes to eate the flesh of Christ. Wherefore *S. Chrysostome* admonished the people to honour that holy Sacrament in offering himselfe his soule to God, for the which Christ Iesus was crucified; & that by that holy Sacrament of bread & wine, is signified to vs the similitude of the body and blood of Iesus Christ. For resolution, we must follow and be ruled, according to the instruction and interpretation of our holy Sauour Christ Iesus and his Apostles, to honor and reuerence his holy Sacraments instituted of him by exterior signes, to lift vp our hearts and raise our spirits and minds to heauen, for to comprehend that which by those signes is represented to vs, and not to esteeme, hold, & account them as vaine pictures or apparitions; but endeavour to receiue them worthily by liuely faith and vertue of the holy Ghost, to the end to be fed and nourished with celestiall bread, to the saluation of our soules thereby to attaine life eternall.

Let vs then be assured in Christ Iesus as members of his body that we may be reduced and brought all into one vnity, for to communicate and eate the same bread and drink the same wine compounded of many graines vnited together, to the end that wee may say with the holy Apostle, All wee faithfull are the body of Christ Iesus, saued and redeemed by his holy body crucified, and precious blood shed for vs, and so remaining permanent in faith in Christ Iesus, in eating his body and drinking his blood, to beleue firmly to haue beene crucified and risen from the dead, ascended into Heauen, and sitteth at the right hand of God his Father,

*Origen, in Len.
hom. 7.*

*S. Chrysostom.
hom. 31. ch. 15.
com. 1.*

Psalm 112.

*1. Corinth. 10.
1. Corinth. 12.*

*D. August. in
Ioan. 17. ch. 30.
Art. 1. & 2.*

untill that he returnes as he is ascended with his humanity, and neuerthelesse his Almighty power and Diuinity to be distributed to vs and diffused in earth; and in all places, especially in his holy Sacraments, which he hath left vs for a pledge, and exterior approbation of our faith, for memory and recordation of the death and passion of our Saviour Iesus Christ.

FINIS.

To my Noble and most learned Author,
On his worthy Name.

I N the Circumference of all *Natures* frame,
S O honor'd is (learn'd *Casambon*) thy name,
A S so much need my encomiasticke lines,
A S a small Taper when that *Phœbus* shines
C Leare at noone day :

C An this so litterate *Age* afford a brest,
A Closet where such profound wit doth rest,
S Vch abstruce *Leaſning*: these he did combine
A Peerlesse *Gracian*, and vnmatcht *Diuine* :
V Nder the wounds of his *Polemick* pen
B Led the Idolatrous Whore : Rarest of men,
O Ver all *Nations* flies thy far-spred *Name*,
N O *angle* but resounds thy datelesse fame.

The admirer of his works,
ABRAHAM DARCIE.

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By ABRAHAM DARCIE.

LONDON
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Anno Dom. MDCXXIV.

he had received from Gods hand, admonished them of the comming of Iesus Christ: during the expectation whereof, hee commands them to communicate of the body, and blood of Iesus Christ, by the fraction of bread, and the cup of benediction called the new Testament, and new covenant contracted by the blood of Iesus Christ: wherefore seeing wee are assured of the second comming of Iesus Christ, being ascended vp into heauen, and set at the right hand of God his Father: till the day predestinate that hee shall returne to iudge both the quicke and the dead: how will you reconcile this passage, O Mistalians, when by the magicke you vtter, you make him descend, and returne the body of Iesus Christ in flesh and bone, before the time preordained for his second comming.

This Magicke was by you restored, since the first author of your Mistall Sacrifice *Numa Pompilius*: who by his magicke diuulged, that he made his Nymph and Goddesse *Egeria* come downe from heauen, as also his *Iupiter Elicius*, by whose meanes there were celestiall secrets and mysteries reuealed vnto him. If by your magicke the round consecrated host, was transubstantiated into the true and reall body of Iesus Christ, the bread being no more bread, but the true body, how came you to be so presumptuous, to breake and teare in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name your predecessor Romane Pontife? Are not you farre more execrable executioners then your predecessors, Lieutenants of the Romane Church, which crucified Iesus Christ, and yet they neuer tare, nor rent his body in peeces, as he prophesied? And notwithstanding you are not contented to haue broken it into three peeces, but in your Mistall sacrifices you presume to drowne and steepe one portion in wine, transubstantiated into blood, to be swallowed, and drunke.

To

Numa Pompilius, ut populum Romanorum sacris obligaret, volebat videri sibi cum dea Aegeria congressus esse nocturnos, eiusque monitu se, quae accepta diis immortalibus sacra forent, instituisse.
Valer. Max. lib. 3. cap. 3.

*Iohn 19.
Exod. 12.
Numb. 9.*

Against Transubstantiation.

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To confirme your Magick of transubstantiation: why rooke you no order to preserue from corruption your little round printed Hosts, which you keepe and lay vp so curiously in reliquaries and boxes, after they are transubstantiated into flesh, and bone, and into the reall bodie of Iesus Christ? Is it not an abominable heresie to beleue, that the bodie of Iesus Christ is capable of corruption? Nay, and oftentimes is eaten, by Wormes, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted in your Cybaries? Many times likewise deuoured by brute beasts of the earth, which you cause to be burned, and their ashes laid vp in Reliquaries?

When *Victor* the third of that name, *Pope of Rome*, receiued poison by your transubstantiated Wine into blood: was this an accident without substance? Or when the Emperour *Henry* the seuenth of that name, was poysoned, by eating of a little round, consecrated, and transubstantiated Host, was it without substance, when it procured death? There was much more apparance for the celestiall Manna, giuen to the people of Israel, the which though it corrupted, when it was kept; yet that which was reserued in secret, within the Arke of the Lords Couenant, was prserved without corruption: but yet for all this was it transubstantiated into flesh, and bones, to bee called celestiall bread, bread descending from Heaven, the Bread of Life, or the bread of Angels?

Now it remaines for vs to contest with the subrill reasons of the Misalians, who to make a foundation for their Magicke, insist carnally vpon the word *est*, saying, that these words were expressly written: *This is my body, this is my blood*, when Iesus Christ instituted the holy Sacrament of his Body and of his Blood, vnder the Symboles of bread and wine.

Corruption
of the holy
Sacrament.

Against tran-
substantiation.

Herman. Cont.

Blond. Platin.

Nehem. 9.
Psal. 78. 104.
Psal. 16.
Iohn 6.

But I desire all those that are zealous of the honour of God, exactly to weigh the sacred Institution of this Sacrament, by which God meant to symbolize and signify the communion of his body by the bread, and the drinking of his blood by the Wine and Cup. All will confesse, that the true and principall nourishment of mans body, is comprehended vnder the kinds of bread and wine: so that the terme of bread is often taken in the holy Scriptures for the nourishment and life of Man.

Genes. 3.

Let vs enter into an examination of the passages of the Bible. Was not the first Man, created after Gods similitude, for the penalty of his offence, told, that hee should eate his bread with the sweat and labour of his body? Can any man be so ignorant as not to confesse, that this was vnderstood by the liuing and life of Man?

Genes. 28.

When *Jacob* prayed vnto God to giue him bread and raiment: did hee not vnderstand by bread, whatsoeuer was requisite for his whole nourishment? When wee heare recited, that God rained bread vpon the people of Israel being in the desert, and that the Israelites were replenished with this celestially bread: This terme of bread, was it not conceived by the celestially Manna, sent by God to sustaine the people of Israel?

Sap. 16.
Iohn 6.

Is this Manna called the bread of Heauen, and the bread of Angels, giuen to the people without labour or trauaile?

Gen. 14.

When *Melechisedech* meant to furnish good Father *Abraham*s Armie, did hee not present him with Bread and Wine?

Gen. 18.
Gen. 11.

When *Abraham* was to gratifie and refresh three Angels that appeared vnto him: Did he not expose vnto them bread baked vpon the embers? Did hee not giue *Agar* bread for her nourishment? *Isaacs* Mother

Gen. 37.

to

to fauour her best beloued sonne, gaue him bread. *Ioseph* in Egypt offered bread to his brethren for their nourishment.

When we goe about to describe a Famine and scarcitie of victuall, doe we not say there wants bread? When God promised any mercy or fauour to his people that did keepe his commandements; Did he not giue them assurance of bread in sufficiencie? when hee recommends vnto vs the poore, as his members, commands hee vs not to giue them bread? It is bread therefore, which nourisheth and sustaines the heart and life of man.

When Satan enterprized to tempt Iesus Christ, to testifie that he was true man: Did hee not make choice of bread, when hee incited him to make the stones bread?

When Iesus Christ celebrated his banquets to giue bodily nourishment, once to fiewethousand men, and then againe to foure thousand persons: Did he not shew his power vnder the Symbole of bread? When hee taught vs to adresse our prayers to God: Did he not expressely ordaine in the Lords Prayer that we should request of God to giue vs our dayly bread? And bread is not onely mentioned in the holy Scriptures for vulgar and corporall nourishment: but also in sacrifices celebrated by the Hebrew Priests, and the prescripce Law of Sacred bread ordained by God: that was azimall bread without Leauen. Other bread was termed the bread of proposition, which the Priests euery weeke renned and eate, which *Dauid* vsed, presented to him by *Achimilech* the High Priest.

Contrariwise the tearme of bread, is appropriated to the bread of iniquitie, of lyes, of sorrow, to polluted bread of Idolaters, to bread of coinquination offered vpon the Altar, to bread of mourning, and to bread of trembling. The Ephraimites also called ashy and vnturned

Gen. 43.

Gen. 47.
Numb. 17.

Tobit. 4.
Psal. 104.

Mar. 4.
Luk. 4.

Mat. 6.
Luk. 2.

Exod. 11.
Leuit. 24.

Math. 11.
1. King. 17.

Ose 7.

Deut. 8.
Mar. 4.
Luke 4.
Math. 15.

turned loaves : that is to say, halfe bak't, halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaïtes, you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrases of the holy Scripture, in which bread is oftentimes taken for terrestriall and corporall bread ; as when it was said, that man did not liue onely by bread, but also by whatsoeuer proceeded out of the mouth of God.

Math. 15.
Mar. 7.

Sometimes also bread is taken for the Word of God, and Doctrine. When Iesus Christ commanded his Apostles to keepe themselves from eating leauened bread with the Pharises : these rearmes of bread and leauen, are they not exprest by the doctrine of the hereticall Pharises ? When the Cananitish woman demanded grace and mercy for her daughters health, detained in in a long malady of sicknesse : did not Iesus Christ answer her, how it was not lawfull to take the Childrens bread, and cast it to Doggs ? Was not the bread in this answer, taken for life and health, and not onely for corporall nourishment ?

Math. 26.
Mar. 4.
John 6.

Wherefore if bread bee taken for the life of Man, which depends principally of Bread and of Wine, and that Gods goodnesse, accomodating it selfe to our infirmities, made choise of these two signes and symbols, or notable markes, to signifie his body and his blood ; that is to say, the bread, the Wine, these two prouisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation, as if God without it were not mighty enough, really to figure, and represent vnto vs sacramentally, that life was giuen vs : yea, life eternall, by the communion of consecrated bread, and Wine of benediction ; these being figures and symbols of his body, and of his blood.

Iesus Christ produced these words, that the Bread is
his

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his body, and the Wine is his blood: he also said, that himselfe was the Bread of Life, the liuing bread, and that he was the liuing bread come down from Heauen. Further hee sayes, that hee who eates of that bread, shall liue eternally. Doth this inferre by the word *est*, that Iesus Christ is conuerred and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies! haue you any more reason, O you Misalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Caelo descendit*: in both these places, is not this word *est* vsed? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxally interpreting the same by a Metonymy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, euen as by bread, a nourishment corporall?

Howsoeuer, wee must alwayes haue recourse to the true expression of Iesus Christ, the absolute Law-giuer, and Author of this holy Sacrament, who expounding his owne Institution, saith in the first place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the saluation of the world: he saith, his flesh is true meate, and his blood true drinke; he sayes, that whosoever eates of his flesh, and drinckes of his blood, he will remaine in him.

How doth hee himselfe expound this Manducation? Iesus Christ by his owne words expresseth himselfe: Whosoever comes to me, shall neuer hunger; and hee that

Math. 16.
Iohn 6.

Iohn 6.

Iohn 6.
that

that beleues in me, shall neuer thirst. Is not this a true eating, and a true drinking, neuer againe to be hungry, nor neuer to thirst? Must wee not in this haue faith, which consists in spirit?

To addresse our selues to Iesus Christ, our celestially bread, our spirituall drinke, wherewith to bee satisfied for euer, to quench our thirst of sinne perpetually, must we runne to the Magicke of transubstantiation, and forge an accident without substance? Wherefore, O Missalians, doe you presume to inuent any other interpretation, then that of Iesus Christ, who witnesseth that the flesh profits nothing; but the Spirit quickens? and that his words are not carnall, but spirituall, giuing spirit and life, by faith and confidence, that hee is the Sauour of the world, incarnate, dead, and crucified, to purchase for vs eternall life: and then raised vp againe, he ascended into heaven, sits at the right hand of God his Father, remaining an eternall Priest, Propitiator, Mediator, and Redeemer.

Iohn 15.

To returne to this terme, *est*, that does so molest the Missalians braines, that they dreame out of it a transubstantiation. If Iesus Christ vntered how he was the true Vine, that God his Father was the keeper, and that we are the branches; Can wee hereupon conclude by this word, *est*, a Magick of the transubstantiation of God, into the keeper of a Vine, of Iesus Christ into a Vine, and of our selues into branches?

Iohn 4.

Iohn 10.

If Iesus Christ was said to be the immaculate Lambe that wipes out the sinnes of the world; can wee hereupon induce a transubstantiation? If Iesus Christ said that he was the doore of the sheepe-fold, by whom we must enter to be saued: And that hee is the good Pastor, and wee his sheepe; must we needs so straine and wrest these places of the holy Scripture, as to thinke it necessary, because the word *est* is mentioned, to beleue a transubstantiation?

When

When Iesus Christ admonished his Apostles, saying, that they were the salt of the earth; did hee therefore transubstantiate or conuert them into Statues or Pillars of salt, as he did *Lot's Wife*? If Iesus Christ said by his Apostles, that we are the Temples of God, in which the holy Ghost inhabits; must wee therefore imagine, that we are transubstantiated into a masse of stone?

Malh. 5.

Genes. 19.

1. Cor. 5.

1. Cor. 6.

If the holy Apostle writ, that Iesus Christ is the Rocke, out of whom came liuing water; so wasti and purge vs from our sinnes: Must we wrest out of this a transmutation, and transubstantiation of Iesus Christ into a Rocke, or a materiall stone?

1. Cor. 10.

If the holy Apostle testifieth, that we are the bodie of Christ: may wee by this inferre, that we are translated, and now no more men, but transubstantiated into an accident without substance?

1. Cor. 12.

I readily foresee, O you obdurate Millalians, that you will object all these pre-alleged places: wherein this word *is*, is, and make no mention of the Sacraments, which must the more exactly bee obserued, in that these be sacred mysteries ordained of God: which is most true.

And this word *is*, is not onely found in the holy Scriptures formerly cited: but when we speake of holy Sacraments first instituted by God for his people of Israel; is it written, that Circumcision is Gods alliance and Covenante?

Gen. 17.

In the other holy Sacrament of the Communion of the Paschall Lambe; was it said that the Lambe was the Pascheover, which is to say the passage? But shall we induce hereupon a Magicke of transubstantiation? Will you not confesse, O Millalian transubstantiators, that in these passages of the holy Scriptures, speaking of holy Sacraments, that this word *is*, can not be otherwise interpreted, then to signifie some reall performance: and that Circumcision was a signe and a marke

Exod. 10. 13.

Gen. 17.

Numb. 10.
Pfal. 68. 94.
Mat. 26.
Iohn 2.

of the Covenanc and alliance contracted by God with *Abraham*. The Paschall Lambe was also a sacred signe of the passage, for a remembrance of their deliuerie out of Egypt? The Arke of alliance for another Sacrament, of which it is written, that it is the truth and power of the Lord: Must wee vnderstand by this, that it was transubstantiated into the reall Maiestie of God? Wee must, wee must I say, interpret the holy Scriptures with discretion, and in humilitie without sophistication, and without Magicke, soundly to apprehend the conception of words, and not sticke so close to the letter, which kills: but receiue the Word of God in liuely spirit.

If then the sacred Arke is called the Lord, and nominated God, because in it he exercised his omnipotent power, and declared his Oracles and mysteries, by exteriour signes, to draw the Israelitish people to bee mindfull of God, and to feare and obey him: If Iesus Christ also said that hee was bread which came downe from Heauen, the Bread of Life; and that the Wine was his blood: that the Cup is the New Testament, by the externall signes of Bread and Wine, to giue vs to vnderstand, that our life and sauing nutriment depended onely on Iesus Christ, and that by his death & bloodshed, we haue assurance of eternall life; euen as bread and Wine serue for corporall nourishment, and that he meant and ordained these sacred signes, to bee to vs for Sacraments, to approue and confirme our faith: Did he determin we should hereby Capernize, & Nicodemize, to enquire, or make doubt of Gods power how it is possible to eate the body, or drinke the blood of Iesus Christ: how we can possibly be regenerated and borne anew? Seeing the promise was made vnto vs by the Word, wherefore, haue you, O Misallians, conceived a carnall transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you simply

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ply to beleue, that the body and blood of Iesus Christ was really and sacramentally offered, to communicate thereof for our spirituall nourishment, and to grant vs eternall life, through the Bread and Wine consecrated, with giuing of thanks; the bread being truly his bodie, and the Wine his Blood, which we must worthily receiue by faith, and puritie of conscience, as sacred signes and markes of the diuine Character, without searching too subtilly after the meanes, other then the plaine interpretation of Iesus Christ, that the flesh profits not, but the Spirit quickens, and that his words are spirit and life? Should wee doubt whether God hath power, by the symboles of Bread and Wine consecrated, to make vs communicate of the bodie and blood of Iesus Christ, though the bread remaine bread, and the wine wine? If it were otherwise, this could be no sacrament, but rather called a Miracle. As when Iesus Christ conuerted the Water into Wine, hee then vfed the miracle of transubstantiation, changing the Water into Wine: But hee ordained not this for a Sacrament, as he did the communion of his body & blood, by the sacred figures of Bread and Wine.

Iohn 1.

Was it not also as easie for God to change the Wine into blood, or the bread into flesh, as for *Moses* and *Aaron*, to change the water of the River into blood, to confirme the hardnes of *Pharaohs* heart; or when the clouds were turned into the flesh of Quails, that rained vpon the people of Israel? Neuerthelesse, God did not ordaine, that these miracles should serue for ordinarie Sacraments: but herein he applyed himselfe to our infirmities, exhibiting to vs sacred, but not transubstantiated signes, and yet are not vaine nor fantastick: but signes externall that we may behold, touch, eate, and taste, remaining still in their substance: and neuerthelesse they represent sacramentally what is by them comprehended, and animated; wherein consists the appro-

Exod. 4. 7. 8.

Exod. 16.

Comparison betweene the two

barion of our faith, to manifest by a sacramentall worke and ministration, that wee are in the number of the regenerate, and sustained by the holy Sacraments of Baptisme, and the Supper.

CHAP. XXII.

Comparison betweene the two holy Sacraments.

Comparison of
the two holy
Sacraments.



If wee may presume to make comparison of the two holy Sacraments of Baptisme, and of the Supper, though there bee a difference betweene it, and regeneration, which is not reiterated: For it sufficeth that we be once regenerate, and begotten anew; but this spirituall nourishment is often renewed, according to the course of nature, and other differences, very amply described by the holy Apostles, and Ministers of Gods Word. Notwithstanding the same end, the same Iesus Christ is represented as well in Baptisme, as in the Supper. By the blood of Iesus Christ wee are regenerated, and by the same blood nourished. By the blood of Iesus Christ we are renewed, sett, and engrafted; and by the same blood we are entertained and preferred from hungering or thirsting for ever. By the blood of Iesus Christ, wee cast off our old corrupt skin, and put on his body, from which likewise wee receive nourishment, and eternall life. By the blood of Iesus Christ, we haue access and entry into the Kingdome of Heauen: And by the same blood, we haue fruition of the same kingdome.

In this sense the holy Apostle testifieth, that wee

were

Tit 3.
Ioh. 3-6.

Rom. 11.
Iohn 6.
Gal 3.
Ephes 4.

were all baptized by the vertue of the holy Spirit, and we all likewise drunke of the same spirituall drinke, giuen vnto vs by Iesus Christ. Be not these comparisons drawne out of the holy Scriptures? to witness that Iesus Christ is the onely aime and scope, whereto we must tend both in Baptisme and the holy Supper? If therefore that the signes of sacramentall water in Baptisme, and of Bread and Wine in the Supper of Iesus Christ, are sacred Signes, Earnests, Gages, Hostages, Symboles, Seales, and Sacraments, instituted by God for an assurance, and approbation of our faith: Wherefore, O Missalians, seeing you have inuented a Magicke of transubstantiation for the Sacrament of the Supper: why did you not likewise with the same Magicke sophisticate the Sacrament of Baptisme? Why have you not constituted that sacramentall water, after it is by you exorcis'd and coniu'r'd with salt, to repell diuels, to be transubstantiated into the blood of Iesus Christ; the water being no more water, but an accident without substance, as you have forged by the Bread and Wine? What difference doe you assigne, but Sophistries, Sophismes, and Missalian subtilties? If you perseuere in your heresie, by reason of this word *est*: this word is also vsed in the water of Baptisme, which is termed renouation, and regeneration; it is named the holy Spirit, and the Vestment, by, and with which wee are reuested, renewed, and regenerated in the blood of Iesus Christ. Seeing therefore you acknowledge, O Missalians, that you could neuer yet meet with a second *Beregnarum*, to institute another Decree of a Palinody, for the extending of your Magicall transubstantiation, to the sacred water of Baptisme, and by the same meanes likewise to transubstantiate your lustrall Plegme & Spittle; your Oyle, your Creames, your Salt, & other Drugges, wherewith you haue corrupted the holy Sacrament of Baptisme; why are you so inueterate, and obdurate in your Perni-

1. Cor. 12.
1. Cor. 10.

Against the
Missalians,

Iohn 3. 4, 7.
Tit. 3.
Gal 3.

Against the
corrupters of
Baptisme.

Luke 1.

Mal. 4.

Comparison of
the Sun to Iesus
Christ, which
Iustine the Mar-
tyr vseth in his
Treatise of the
Exposition of
faith, chap. 2.

A notable com-
parison of the
Sunne, to vt-
terly confute
the erroneous
doctrine of
Transubstan-
tiation.

pilian Religion, as to hale Iesus Christ from the right hand of his Father, to make him in body and blood to descend by your muttered Magick, like another *Iupiter Elicius*, before the day preordained for his second coming?

I may well propound vnto you the similitude of the Sunne, called by some Apostles the Sunne of Righteousnes Iesus Christ, because light comes from Heaven, by this luminous and glorious sphericall Planet: and so spirituall light is exhibited to vs by Iesus Christ, who our of the night and darknesse of sinne hath brought vs into the brightnesse, and cleare sun-shine of his grace.

You may now therefore vnderstand, carnall & grosse Capernaïtes, this sufficient and euident comparison, to intimate that the infinite power of God; is much more compleat and perfect, then your abominable inuention of Transubstantiation. Will you not acknowledge, except your eyes be blinded, and obfuscated with the palpable darknes of obstinacie, that the Sunne gives vs his light, his force, his heat and vigour, and yet neuertheless, the body it self of the planetall Sunne remaines and continues in his sphericall Orbe? Doe you not vse to say ordinarily in common language, when the window of an house is open on that part where the Sunne shines, that the Sunne is come into the house, although the Sunne remaines still in the Firmament? Must wee therefore violently hale and pull the body of the Sun, to make it descend, and bee transubstantiated into this earthly substance, before it can afford it's heat, beames, light and nourishment, to Plants, Trees, Herbes, and Beasts of the earth? Are you so brutish, O Capernaïtes, as not to recognize that the true Sunne of Righteousnes Iesus Christ, hath more power then this Astrall Sunne, being but mortall, and created? If then a mortall creature hath this power to infuse into vs the vertue and efficacie of his body, by his beames, light, and heate,

heate, extended really and effectually ouer the whole earth, the body remaining still in its heauen: and shall wee not beleue that God an immortall Creator hath much more power to grant vs the true Sunne of Righteousnesse Iesus Christ: to giue vs the vertue and power of his body and blood shed for vs by the beames, light, and heate of his holy Spirit, except hee be by your Magicke pluckt from the right hand of God, and his body drawne out of heauen, to be transubstantiated vpon earth? Why should not Iesus Christ haue this power to affoord vs his light, and to offer his body and blood to enter into vs, if by faith and a pure conscience wee be ready to receiue him, by the efficacy of his holy Spirit, as well and better, then the sphericall Sunne can enter into our houses, with his force and power, and neuer be drawne out of its heauen, to be transubstantiated? The Sunne is an entire body created, residing in heauen: the cause of the generation of Plants, Trees, and Herbes, which by his force and caliditay, giues sustentation to whatsoever liues vpon the earth, and in one and the same moment, hath power to quicken, heat, and nourish, an infinie number of Plants, Trees, Herbes, and beafts of the earth; and yet his body is neuer separated, diuided, drawne out of his sphere, nor transubstantiated. The body also of Iesus Christ which he assumed vp into heauen, set at the right hand of God: hath not that more force, more vertue, more power, to regenerate, nourish and sustaine vs; to giue vs his vertue, light and beames; to inspire, quicken, illuminate and nourish vs, and in a moment to make vs all by faith partakers of his body and blood: to make vs members of his members, vnited in, and by him, through his true promise, comprehended vnder the symboles & sacred signes commended vnto vs, till the second cōming of his humanity be reuealed vpon earth? Wherefore then O Missalians, haue you deuised this Magicke

Iesus Christ as
God assists all.

Magicke of transubstantiation; to blaspheme against God, to impair his omnipotency, and disable his vertue more then you do that of the sphericall Sun, but his creature? Why should you hale the body of Iesus Christ out of heauen, before the preordained time, to transubstantiate it into your little round azimall hosts printed with imagery, which you cause to bee adored, seeing Christ as God, there assists his Church perpetually, and hath the power to regenerate, feed, and sustaine vs: yea, with an eternall life and nourishment, by his most assured promise, testified by the holy Sacraments of Baptisme and the sacred Supper.

For other more familiar and domesticall comparisons, consider O Missalians, how earthly and mortall Princes are reputed, reuerenced and honoured by such sacred signes as they ordaine; I will onely propound vnto you two, which is to say, waxe and mettals: of one the Princes seale is composed, with which grants, pardons, and remissions are sealed, charters, and priuiledges by the Prince conferred. He that falsifies this seale is he not punished as in case of high treason, euen as if hee had outraged the person of the Prince? Does not this seale represent his owne person, euen as if himselfe were present? Neuerthelesse the seale though it bee called the seale of the Prince, is not transubstantiated, but still remaines waxe: but otherwise hauing receiued the sacred character of the Prince, being then no more called waxe, but the Princes seale.

Familiar comparisons of
Princes seales
and coynings,
which if they
be counterfeited
or falsified, the
counterfeiters
therof are executed
as offenders to the
Princes person.

Also the mettals of gold or siluer coyned with the Princes stampe, doe serue for mony, although they are no more called gold nor siluer; but hauing once exchanged their names at the Princes wil, they are either crownes, Angels or Pistols, or else shillings, groats or penies, or other such like names; they are yet notwithstanding mettals of the very substance as they were before: there is but that difference, that they haue the Princes

Princes impression vpon them by and in which hee is represented really: so that whosoever clips or falsifies that money, is sorely punished by death as a felon and a Traitor to his Prince, for it is in a manner as bad, and as if he had offended and conspired against the Princes owne person; by farre greater reason the bread and the wine consecrated and ordained to bee Sacraments of the pretious body and blood of Christ Iesus, represents them really, and not by picture. Wherefore whosoever receiues it vnworthily, commits a haynous crime against the supreme and Diuine Maiesty of him, to his eternall damnation; but tis not to conclude a transubstantiation by a most abhominable coniuration or witchcraft.

But if you Massilians or Masse-Priests, Nicholites and transubstantiators, be not sufficiently satisfied with Iesus Christ & his Apostles interpretations, as likewise with those similitudes and familiar comparisons, to reduce and bring you to the sincere way, and certaine forme ordained of God for to celebrate his holy Sacraments, in abolishing your Pompilian and Missafique Idolatries, eiecting from you your abhominable witchcraft of transubstantiation. At the least will ye not beleue at all the interpretations of the ancient authors of the Church: hearken but to the sayings of St. *Augustin* against *Adamantine* that notable hericke: Euen as the blood, saith hee, in many parts and places of the holy Scripture is said to be the water, the Stone also to bee Christ; euen so the bread is said to be his body: which three places must be vnderstood and interpreted to bee sacred signes and figures, then when this very author said Christ Iesus vttered these words; *Hoc est corpus meum*, this is my body, in presenting and breaking bread to his Disciples, hee gaue them the signe of his body: for otherwise it should seeme to bee a thing both inhumane and vnlawfull, to deuoure the pretious flesh and

P

blood

1. Cor. 11. 13.

Here is proued by the Doctors the words of Christ concerning the Sacrament of his body and blood, to be spiritually taken and not carnally, and so vtterly Transubstantiation is confuted.

L. 8. Aug. cb. 12.
The authority of ancient Doctors.
St. *Augustines* interpretation.
Lib 3. de doctr. Christi. & in prefat. Psal. 13.

Lib. 10. de Cant.
des. cha. 5. ca. fa-
r ficiu de con-
secr. distinet. 2.
Tertullian. lib. 1.
& 3. 4.
Ut quid parat
dentem & ven-
trem? crede &
manducasti. ca.
ut quid de con-
secrat. distinet. 2.
Aug. in lib. de re-
med. peniten. &
in Ioan. tra. 25.
cap. 6.
S. Hiero. in epist.
ad Ephef.
Ca. dupliciter
ead. distinet.
S. Gelase against
Eutychius and
Nestorius.
S. Ambrose in
the booke of
Sacraments,
cap. 1. & 11.

blood of Iesus Christ; if there were not the figure of the bread and wine for to keepe in memory his flesh and blood, the body of Christ hauing beene sacrificed to God his Father for our life and eternal nourishment. Againe the same author vseth this interpretation, The Sacrament visible is the new Testament, that is to say, the sacred signe of the inuisible sacrifice: the like interpretations are described by *Tertullian* against that hereticke *Marcion*, *Christus acceptum panem corpus suum fecit, dicendo, hoc est corpus meum: id est, figura corporis mei*. Wherefore then O Missalians, haue you not followed the authority of these holy Doctors, of the Church which would not blaspheme against God by the magick of transubstantiation, but haue freely and vertuously acknowledged the Sacrament to be a visible signe or sacred figure, signifying by faith & spirit that which is inuisible? wherefore do you prepare the mouth and the belly for to deuoure the body and blood of Christ corporally, really and carnally? why offer you not your selues by true & liuely faith for to eate worthily Christ Iesus? Why haue you not vnderstood the manducation of the body of Christ, by the notable distinction of that learned Doctor *S. Ierome*, saying, the flesh of Christ Iesus is to be vnderstood carnally, when it is spoken of the shedding his blood, and crucifying of his body for our saluation; but spiritually, when it is said that his flesh is the true meat for vs to eate. For another prooffe, I will alledge that learned Prelate *Gelase* Bishop of Rome, the which disputing against the Hereticke *Eutichines* and *Nestorians*, doth affirme the bread & wine consecrated and made Sacraments are neuerthelesse in substance bread and wine, but to be signes of the body and blood of Christ Iesus by the mystery of the Sacrament. And if ye desire larger testimonies, Saint *Ambrosius* vpon the Epistle of Saint *Paul* to the *Corinthians* hath explicated and made manifest, that the eating of the bread
and

holy Sacraments.

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and the drinking of the wine doth signifie the flesh and the blood of Christ Iesus offered for vs. *Origen* likewise in his Homilies teacheth the Sacraments to be figures, which we ought to examine really, and not carnally: because saith he, that those words, *Hoc est corpus meum*, not vnderstood spiritually kils the soule, when he writes to eate the flesh of Christ. Wherefore *S. Chrysostome* admonished the people to honour that holy Sacrament in offering himselfe his soule to God, for the which Christ Iesus was crucified; & that by that holy Sacrament of bread & wine, is signified to vs the similitude of the body and blood of Iesus Christ. For resolution, we must follow and be ruled, according to the instruction and interpretation of our holy Sauour Christ Iesus and his Apostles, to honor and reuerence his holy Sacraments instituted of him by exterior signes, to lift vp our hearts and raise our spirits and minds to heauen, for to comprehend that which by those signes is represented to vs, and not to esteeme, hold, & account them as vaine pictures or apparitions; but endeauour to receiue them worthily by liuely faith and vertue of the holy Ghost, to the end to be fed and nourished with celestially bread, to the saluation of our soules thereby to attaine life eternall.

Let vs then be assured in Christ Iesus as members of his body that we may be reduced and brought all into one vnity, for to communicate and eate the same bread and drink the same wine compounded of many graines vnited together, to the end that wee may say with the holy Apostle, All wee faithfull are the body of Christ Iesus, saued and redeemed by his holy body crucified, and pretious blood shed for vs, and so remaining permanent in faith in Christ Iesus, in eating his body and drinking his blood, to belecue firmly to haue beene crucified and risen from the dead, ascended into Heauen, and sitteth at the right hand of God his Father,

P 2

vntill

*Origen in Lxxi.
hom. 7.*

*S. Chrysostom.
hom. 31. ch. 15.
com. 1.*

Psalm 12.

*1. Corinth. 10.
1. Corinth. 12.*

*D. August. in
1. eam. tract. 30.
Art. 1. & 3.*

Comparison betweene &c.

untill that he returnes as he is ascended with his humanity, and neuerthelesse his Almighty power and Divinity to be distributed to vs and diffused in earth, and in all places, especially in his holy Sacraments, which he hath left vs for a pledge, and exterioriour approbation of our faith, for memory and recordation of the death and passion of our Saviour Iesus Christ.

FINIS.

To my Noble and most learned Author,
On his worthy Name.

I N the Circumference of all *Natures* frame,
S O honor'd is (learn'd *Casambon*) thy name,
A S so much need my encomiasticke lines,
A S a small Taper when that *Phæbus* shines
C Leare at noone day :

C An this so litterate *Age* afford a brest,
A Closet where such profound wit doth rest,
S Vch abstruce Learning; these he did combine
A Peerlesse *Gracian*, and vnmatcht *Diuine* :
V Nder the wounds of his *Polemicke* pen
B Led the Idolatrous Whore : Rarest of men,
O Ver all *Nations* flies thy far-spred Name,
N O *angle* but resounds thy datelesse fame.

The admirer of his works,
ABRAHAM DARCIE.